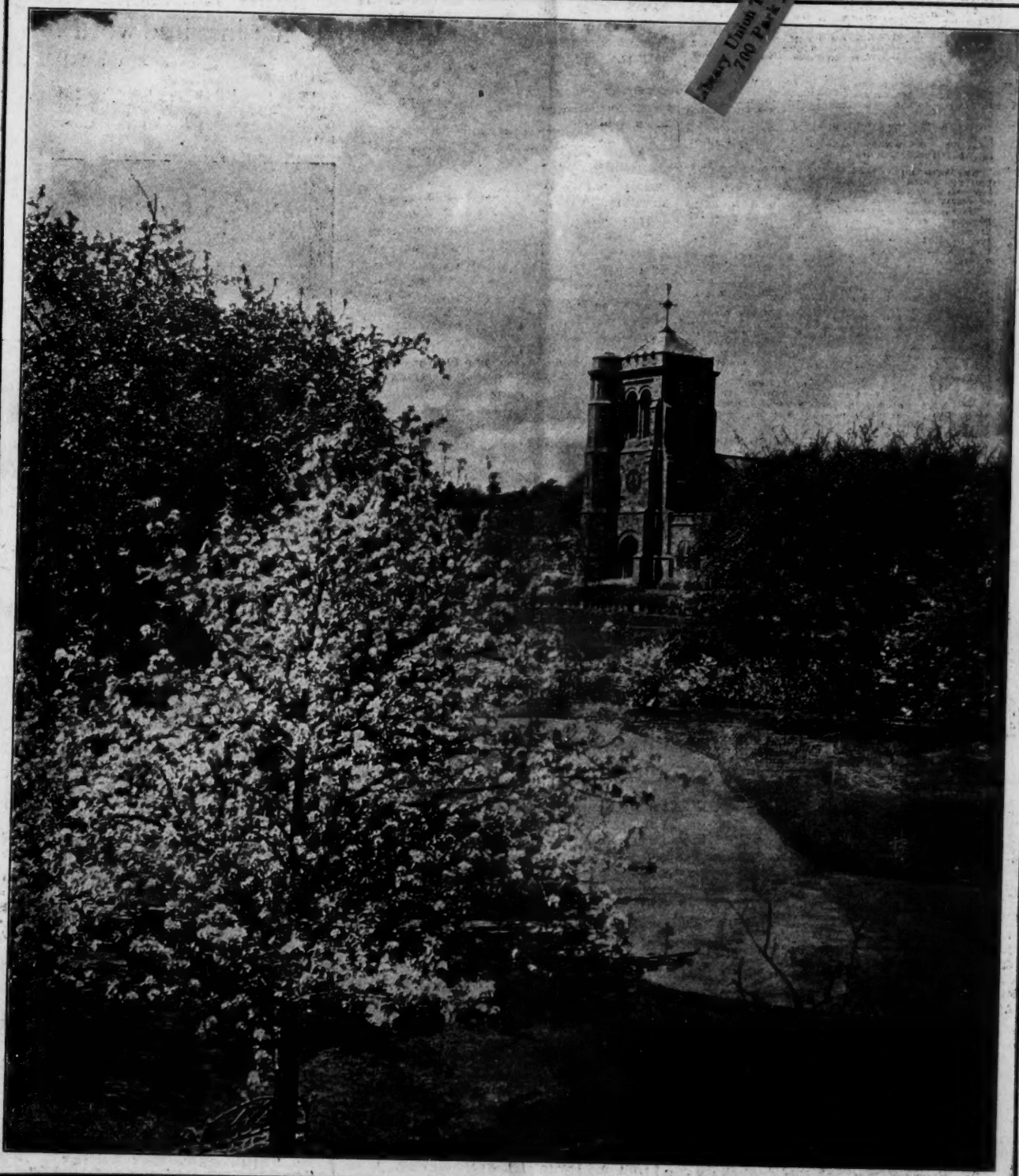


Volume 90 Number 18



THE CONGREGATIONALIST AND CHRISTIAN WORLD

May Union Theol Seminary
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MAY TIME IN NEW ENGLAND

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The Midweek Meeting

FOR DEVOTION, CONSULTATION, FELLOWSHIP

"For where two or three are gathered together in my name, there am I in the midst of them."

(Topic for May 7-13)

Growing Old Gracefully. Ps. 91: 1-16; 92: 1-15.

Garnering life's harvests. What are the enduring treasures? Learning to let go. What makes old age beautiful?

Every one hopes to grow old but no one desires it. We must face it as one of the inevitable experiences of life, cheerfully, if we can, joyfully, if we have the hope of immortality which Christ gives and can look beyond the downhill grade to the city which is our home. To the young this inevitable experience seems a long way off, the middle-aged are too busy to think much of it, and when it begins to lay hold on us, it is like going into the shadow of a cloud when we try to imagine that we are carrying the sunshine with us.

"Youth is the time to prepare for age," the moralists tell us, and it is true, but not exactly in the sense in which they tell it. Youth is the time to prepare for life and old age is a part of living. Not, indeed, a necessary part, for Christ who lived the perfect life never grew old; but a common and beautiful part. If it is a part of life which falls to our lot, we want to perform it gracefully, not awkwardly and unwillingly but with the same propriety and beauty which we put into youth or middle age.

The decline of life is a time for the garnering of life's harvests. Not all of them—for the best lies beyond. It is a sifting time, when possessions and enjoyments take on new values. We cease to be driven and hurried as we were when we were young and strong. In this leisure of failing strength comes one of the best opportunities and disciplines of life. We take account of stock, we rid ourselves of superfluities. We weigh values and cherish the realities while we throw over the pretenses and the unnecessary burdens.

If the lesson of youth is laying hold, the lesson of age is letting go. We cease to be the leaders in the movement of the world. We are like old ships, which once may have been the swiftest of the line which now must let the newer ships go by. We can no longer undertake the risks we knew of old. It is not time to leave the ocean, but it is time to take in sail and to allow ourselves time to reach the chosen port.

The key to happiness in the days of our declining strength is sympathy. Only as we interest ourselves in others can we have a broadening life in spite of narrowing strength. There is no fixed date—sixty or seventy—up to which we may be selfish and after which we shall enjoy unselfish interest in the affairs of others. Too often the decree runs out against the self-absorption of youth and middle age: "He that is selfish, let him be selfish still!" And the result is an old age unlovely and unloving.

What is it, then, which makes our old age beautiful? Is it not the deeper, the more permanent qualities, love and patience and untroubled cheer, wisdom and unselfishness. And are these not parts of life fit for the cultivation of youth and the practice of the years of strength? We do not need to worry about old age. It comes of itself in God's good time. But by our early attention to these permanent qualities we shall both postpone and mellow it. Growing old gracefully is the fruit and crown of Christlike living. It anticipates the equipoise and peace of the eternal life with Christ.

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FISHING SEASON OPENED.—Sportsmen already on the scene. Some large catches reported. Ho for the woods! And why not? What sportsman that has ever tasted of the fascinating sport of New England fishing, when the trout are running well in the streams and brooks; when the salmon are swashing in the land-locked lakes and the hundreds of ponds and rivers of Northern New England are teeming with an endless variety of finny inhabitants, eagerly awaiting a nibble at the fisherman's delicate but dangerous morsel, delays departure, once sunny spring lifts the lid from his favorite lake or stream, and invites "Sir Walton" to revel and "reel" in the "wise man's sport"? The season is on; of course everybody knows that the ban was raised April 1, but perhaps the ice isn't out. Well, it depends upon your resort. Maine has not yet shaken all her icy shackles—some of the large lakes are making desperate efforts though, and every day the welcome news, "she's clear" is expected. New Hampshire, however, is practically all free, and Winnepesaukee is giving forth her usual donation of black bass, cusk, pickerel, perch, trout, etc. Newfoundland Lake has a reputation for its stock of land-locked salmon, lake trout, pickerel, blue bass and perch. Sunapee is being fished for trout, bass, land-locked salmon and large white trout, and the Connecticut Lakes are sending some likely samples of speckled trout—some whooppers from this lake have already been seen (and told). In Vermont, Memphremagog is furnishing the finest varieties of lake trout, black bass, pickerel, horn pout, white fish and perch. Lake Champlain contains bass, muscalonge, perch and pickerel, and Willoughby carries the large sizes of muscalonge and trout. In Maine, Sebago is the first to present a salmon offering; but the Rangeleys, Moosehead, Grand Lake and Maine's other sixteen hundred ponds and lakes shortly follow, and as the ice leaves, an army of anglers enter. Just send a two-cent stamp to the General Passenger Department, Boston & Maine Railroad, Boston, for the booklet "Fishing & Hunting," accompanied by a booklet giving the Fish and Game Laws of Northern New England and Canada; then you will know just what to do, where to go and how to get there.

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Contents 6 May 1905

EDITORIAL:	
Honor in Modern Corporate Business	603
In the Meantime	603
Our Dead Saints Living	604
Pensioning College Professors	604
CONTRIBUTIONS:	
From Day to Day. Allen Chesterfield	605
Charitable Institutions and Their Gifts. Hon. Simeon E. Baldwin	607
The Professor's Chair. Henry Churchill King	608
Happenings in Washington. Lillian Camp Whiteley	610
Two Views of the Ministry. Rev. Fred Staff and Adelphos Neoteris	610
The Beginnings of Beauty in Churches. Henry T. Bailey	616
The Unusual Experiences of John Knox. Isaac Ogden Rankin	618
The Book of Common Prayer in Congregational Churches. Rev. T. Calvin McClelland, Ph. D.	626
HOME:	
In May—selected poem	613
Concerning Grandmothers. Mabel Nelson Thurston	613
FOR THE CHILDREN:	
Bird's Song in Spring—selected poem	614
A May Party. Hannah G. Fernald	614
The Bubble-Blowers—poem. Anna Burnham Bryant	615
THE SUNDAY SCHOOL —Lesson for May 14	621
FOR ENDEAVORERS —Topic for May 14-20	620
CLOSET AND ALTAR	621
THE DAILY PORTION —May 7-13	625
THE MIDWEEK MEETING —May 7-13	598
LITERATURE	622
NEW YORK	628
IN VARIOUS FIELDS:	
The Campaign of Evangelism	606
Queen City and Vicinity	626
Dr. Meredith's New Church	627
The Month in Canada	627
Two Suburban Resignations	627
New Jersey Association	630
Montana Sunshine	632
Consolidation with Methodist Protestants	633
LETTERS:	
In and Around Chicago	609
Greater New York	612
In and Around Boston	631
MISCELLANEOUS:	
Christian News from Everywhere	605
Our Readers' Forum	609
The W. H. M. A.'s Semi-Annual	611
From Incident to Principle	624
Dr. Gladden's Latest Protest	624
Tainted Money Vocabulary	625
Rev. Edmund Dowse, D. D.	625
Deaths	630
A Union Missionary Meeting	635
Biographical	636

THE CONGREGATIONALIST

and Christian World

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Religious Notices

AN adjourned meeting of the Congregational Sunday School and Publishing Society will be held on Monday, May 15, at 3 P. M., in Pilgrim Hall, Congregational House.

WM. R. CAMPBELL, Clerk.

THE GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES OF MASSACHUSETTS, 103d Annual Meeting, Eliot Church, Lowell, Tuesday, Wednesday, Thursday, May 16, 17, 18, 1905.

Tuesday, 8.30 P. M. Meeting called by moderator. Hymn and Prayer. Committees appointed on, 1. Business; 2. Nominations; 3. Credentials. 2.45. Greetings by pastor and pastor emeritus. Response by moderator. 3.10. Reports of secretary, treasurer and auditing committee. Rev. E. H. Rudd, Dedham. 3.35. Report of committee on Work of the Churches. Rev. G. W. Andrews, Dalton. Parish Problems—Opportunity will be given to supplement the committee's report by two-minute presentations of practical problems and their solutions. 4.00. Reports of standing committees presented. Missionary Work, Rev. F. S. Hunnewell, Reading; Sunday Observance, Rev. W. H. Allbright, Dorchester; Gambling, Rev. W. T. McElveen, Boston; Temperance, Rev. Edward Constant, Ipswich; Labor Organizations, Rev. Daniel Evans, Cambridge; Candidates for American Board, Rev. Leon D. Bliss, Great Barrington; Co-operation with Other Denominations, Rev. A. F. Dunning, Brookline. 4.50. Business. 5.30. Adjournment. 7.30. Devotional service. Rev. Lincoln B. Goodrich, Marlboro; Rev. Frank B. McAllister, Cohasset; Sermon, Rev. Leonard Woolsey Bacon, Assonet. Offering for the Massachusetts Board of Ministerial Aid. Sacrament of the Lord's Supper, Rev. Prof. W. H. Ryder, Andover; Rev. Edward E. Bradley, Lincoln.

Wednesday, 8.45. Devotional service. Rev. Albert E. Farnshaw, Chelmsford. 9.00. Business. Discussion: The Adjustment of Our Churches to One Another. 9.30. Presentation of report by committee on Readjustment of Our Polity—Part First—Rev. Calvin M. Clark, Haverhill. Disputants: Rev. A. E. Gross, Boston; Rev. O. F. Swift, Fall River; George E. Copeland, Worcester. Samuel Usher, Cambridge. 11.30. Address by Rev. W. V. Davis, Pittsfield, The Function of the Church in Salvation. 12.15. Business. 12.30. Adjournment. After dinner a junket will be conducted through one of our Lowell mills under auspices of committee on labor organization. 2.30. 106th annual meeting of the Massachusetts Home Missionary Society. Devotional Service, reports, elections and business. Addresses by Rev. Nehemiah Boynton, Brooklyn, N. Y., president of the Congregational Home Missionary Society; Rev. J. D. Kingsbury, superintendent of Home Missions in New Mexico, Arizona, Utah and South Dakota. 7.30. Devotional Service. Rev. A. G. Todd, Worcester. Rev. J. L. Keedy, North Andover. 7.45. Discussion: Evangelism in the Congregational Church; The Glorious Past—Rev. A. H. Plumb, Roxbury; The Promising Present—Rev. W. T. McElveen, Boston. 7.45. Labor meeting at the Odd Fellows' Block, 90 Middlesex Street, under the auspices of the Trades & Labor Council of Lowell and the committee on Labor Organizations of the Association.

Thursday, 8.45. Devotional Service. Rev. Edgar J. Park, West Andover. 9.00. Business. 9.30. Report of Board of Pastoral Supply. Rev. C. B. Rice, Danvers. Discussion: Relation of Our Churches to Our Missionary Societies. 9.45. Report of committee on Readjustment of Our Polity—Second Part—Rev. John G. Taylor, Arlington Heights. Disputants: Rev. S. H. Woodrow, Springfield; Rev. C. J. Hawkins, Jamaica Plain; F. O. Winslow, Norwood; William Shaw, Ballardvale. Address, The Churches' Obligation for Missionary Work, Rev. F. E. Clark, Boston. 11.45. Closing exercises.

Railroads and Rates. Round trip tickets will be sold and good going May 15-18, good returning May 16-19, both inclusive, at the following rates: Two cents per mile from points within twenty-five miles of Lowell; one dollar from points from twenty-five to thirty-three miles of Lowell; and one and one-half cents per mile from points more than thirty-three miles from Lowell. Tickets will be on sale at these rates at principal stations.

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Entertainment. By vote of the association no free entertainment is provided. All assignment of rooms at hotels and private houses must be made through the committee on entertainment at Lowell. Application for entertainment should reach the committee on or before May 9. All requests for accommodation should be made to Asa C. Russell, P. O. Box 14, on or before Friday, May 12.

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Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

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Number 18

Event and Comment

OUR LEADING illustrated article in this First of the Month number is a convincing justification of stately and impressive church buildings. The author, Prof. Henry T. Bailey, himself a member of a rural Congregational church, knows the practical difficulties in the way of ornate interior and exterior adornment. But the three concrete suggestions which he offers are within the reach of the average church. We wish that the article might be pondered by all building committees and other officials responsible for the appearance of the sanctuary as passers-by view it three hundred and sixty-five days in the year. Some of Mr. Bailey's suggestions are particularly pertinent to this season of the year, and we are glad to supplement what he says with several pictures of churches which illustrate different types of church architecture. The one on our cover is that of the Congregational church in Whitinsville, Mass. In itself a gem, its beauty is enhanced by its lovely surroundings. We rejoice that other church edifices of our order, both in and out of New England, do credit to high ideals of architectural beauty and value, and we hope that coming days will witness more attention on the part of churches generally to a matter of such primary importance.

PRESBYTERIANS all over the world are preparing to celebrate the four hundredth anniversary of the birth of John Knox. The exact day is not known, but by agreement memorial services will be held on May 21. We print on another page a brief sketch and estimate of the life and character of Knox, which are of high interest for their effect upon the history of Christian development everywhere. It is seldom indeed that one man has so wide an opportunity of influence upon the life of two countries and two national churches as Knox exercised upon England and Scotland, upon the Church of England and the Kirk of Scotland. His share in the popular Genevan translation of the Bible and his historical and theological writings give him also an important place in literary history. To the development of political democracy he made large contributions in his appeal from the throne to the nobles and from the nobles to the people. The time agreed upon for the celebration coincides with that of the meetings of the Presbyterian General Assemblies in America. These meetings will give opportunity for historic addresses dealing with the life of Knox and with the experience and opportunity of

the system of government which his genius helped to plan and put in action in Scotland. The most comprehensive popular work on the theme, we may remind our readers, is by Professor Stalker, under the title, John Knox, His Ideas and Ideals.

THE PRESENT drift toward closer fellowship ought to make the next annual meeting of the Massachusetts General Association in Lowell, May 16-18, a noteworthy and helpful gathering. It can do much to accelerate and guide the movement toward unification of interests. The program gives large place to the discussion of the relations of our churches to one another and to the agencies that carry on their missionary work. This general subject was treated at Fitchburg last year in papers by Rev. W. R. Campbell and Rev. A. E. Dunning; and a committee there appointed to consider the suggestions offered will report at Lowell, after which the subject will be further considered. The precedent of the National Council in providing a place on the program for the discussion of labor problems is followed to the extent, at least, of having a special meeting with the local labor union organizations, from which much good ought to result. The fact that Dr. Leonard Bacon W. preaches the sermon is assurance that a stimulating discourse will preface the routine work of the body.

TOO MUCH praise cannot be given the Administration for the thoroughness with which it is using all the executive departments to run to earth lotteries, fraudulent advertisers and all "get rich quick schemes." Co-operation exists between departments such as never was known before. Exclusion from the mails is swifter and more relentless now than ever before; and, as we said last week, instead of waiting for overt acts, the Government is now investigating and suppressing on the strength of advertisements which in the very nature of the case presuppose fraud. If one stops to think how vast the sum seduced from the pockets of the credulous and the covetous by these schemes has been under a laxer administration of law, one then can pass on to estimate how much the Government will save citizens by this stricter policy. It all makes also for an elevation of the press of the country, compelling publishers to be much more careful about accepting advertisements. Exclusion of

his publication from the mails is a costly incident in a publisher's career, but that is what follows now if a publisher ventures to continue accepting certain lines of business.

OUR STATE DEPARTMENT seldom has furnished a case of corruption or misbehavior. All the more startling, therefore, are the charges made by Mr. Bowen, United States Minister to Venezuela, against Assistant Secretary of State Loomis, charges affecting his integrity as a man and honor as a diplomat while serving as our representative in Venezuela preceding Mr. Bowen's term. President Roosevelt has summoned Mr. Bowen to Washington to substantiate his charges and has filled his place in Venezuela pending the result of the investigation. If Mr. Bowen makes good his charges he will remain in the diplomatic service and go as minister to another South American country. On the other hand, if he fails to prove his charges against his superior in the State Department his diplomatic career is ended. Mr. Loomis denies the charges *in toto* and awaits investigation with eagerness.

VENEZUELA'S domestic policy and relations with the United States have been shaped more than has been beneficial for all concerned during the past decade by the development of the asphalt industry owned by American capitalists—an industry which in its United States sphere of action is known to have been flagrantly corrupt, and deceptive in its dealings with investors and with municipalities which have used its output; and it is in connection with this same company's doings in Caraccas that Mr. Loomis is charged with having profited personally. Mr. Hay being in Europe, the President has shortened his Western trip in order to be on hand to probe this matter thoroughly.

LABOR UNIONS in at least a dozen cities in this country now include in their membership as "fraternal delegates," ministers who have taken this step with a view to establishing more intimate relations between working men and churches. One of the first to join was Rev. Charles Stelzle, who for more than a year has officially represented the Presbyterian Church in special approaches to working men, and his example has been imitated by ministers in Brooklyn, N. Y., New Brunswick, N. J., Omaha, Denver, Minneapolis and a number of other West-

Beautifying the
Lord's House

The State Meet-
ing at Lowell

A State Depart-
ment Scandal

The Asphalt Busi-
ness Corruption

Lotteries and Frauds
Under the Ban

Ministers and
Labor Unions

ern cities. In urging a more general carrying out of the idea, Mr. Stelzle through an official letter sanctioned by the Presbyterian Board of Home Missions, points out the special opportunities in the relationship and argues that it is just as proper for a minister to be identified with a labor union as with a business or social club, and that if he avoids every semblance of patronage he can exert much influence. It is understood that as fraternal delegate the minister does not have all the privileges of the regular members but may be accorded the right to speak on nearly all occasions. Mr. Stelzle also hopes that ministerial associations will invite fraternal delegates from labor unions and that thus the two bodies may work together for desirable social and municipal reforms.

INVESTMENT PROPOSITIONS inviting pious persons to buy shares of stock in mining, land, rubber and other enterprises "for the glory of God," with guarantee of high per cent. of income carry on their face the evidence of fraud. When their promoters claim to be ministers, evangelists or other officials of Christian denominations, the evidence of their untrustworthiness ought to be sufficient to warn every one to have nothing to do with them, except the fool who is soon parted from his money. We have often said these things, but only to be asked by some victims to repeat them for the benefit of others. The *Christian Advocate* issues afresh some counsel to Methodists on this subject, but it will probably be of little help to the innocents who hope to get something for nothing. If the new activity of the Post Office Department against fraud investment orders going through the mails shall include these preying promoters, "corrupted minds and bereft of the truth, supposing that godliness is a way of gain," then some weak-minded persons may be saved from loss of their money and the Christian Church some opprobrium.

THE INFLUENCE of the multitude on the emotions and judgments of the individual must be taken into account in any just estimate of public opinion. The sober citizen who shouts like a madman at a football game when the team he favors wins at a critical moment is far from the man that he was a few hours before in his office. Yet his opinion on football may be permanently different from what it would have been if he had not left his office to see the game. Every one knows how powerfully public opinion is affected in political campaigns by the art of the spellbinder, the brass band and the carefully timed applause of the appointed leaders of the audience. The same kind of influence has been used at missionary conventions to persuade men and women to put not only the contributions they had intended to give, but their pocket-books, watches and jewelry into the collection boxes. Religious revivals present similar phenomena, often intensified by elaborately planned singing, responses to calls to rise or come to the front seats, etc. Prof. Vernon Bartlett of Oxford in a discus-

sion on the Welsh revival attempts to distinguish between the merely human influences of the crowd and the power of the Holy Spirit. The former, he says, are self centered, the latter makes God and his will the beginning, middle and end of all, and the two are morally as far apart as the poles. One inference, at least, is safe—the public opinion of a crowd cannot be accepted as the will of God till it has been weighed and tested by the individual apart from the crowd.

PROF. GEORGE E. VINCENT of Chicago University gave a public lecture last week presenting results of a study of mind on mind, not only in public assemblies, but in historic movements, such as the Crusades, when multitudes yielded to apparently hypnotic suggestion, believing and acting as sober personal judgment would not have prompted them to do. A certain force of appeal goes with such waves of feeling as though they were a divine inspiration—the voice of the people the voice of God. Yet, as Judge Baldwin shows on another page, to act from feeling without a judgment formed from facts is to act from prejudice, and much of what is called public opinion is expressed in this way, the result of trial by newspapers and magazines. Professor Vincent believes that the influence of the average crowd is downward rather than upward, and that those who accomplish much for the world's advancement habitually refuse to act with the mind of the mob.

GEN. FITZ-HUGH LEE, who died of apoplexy last week, was a gallant Southern military leader, a conspicuous figure in the earlier stages of our conflict with Spain over Cuba when he was our national representative in Havana, and one of the most prominent of Southerners in taking an attitude of conciliation toward and reconciliation with the North. He came of one of the oldest and most aristocratic Virginia families; had a personality that won him hosts of friends; and a private and public record creditable to his family and state.

PROFESSOR JEREMIAH JENKS of Cornell University, who has twice, as an expert in economical science, visited the Orient and made long stays in India, China and Japan, spoke to the Cornell students April 19, from the standpoint of a politician. The greatest thing in Christianity, he said, is the insistence on personal responsibility as the foundation of true civilization. In this light the missionaries' work is one of the greatest for the uplifting of the race. Their homes are grand object lessons. They win most success when they show themselves true servants and helpers of the people, in pedagogy, in the healing art, and even in sociology, political wisdom, agriculture, carpentry, etc., according to the special needs of their fields. Missionaries as a rule, said Dr. Jenks, even when not possessed of the highest social graces or intellectual culture, are persons of influence and importance in the community. While picturing

the crosses of the missionary, this level-headed "politician" set forth his life as offering a grand, high and alluring career. He is a reconciler of nations, an uplifter of man, a promoter of trade and commerce, in short, one of the most valuable of men.

UNITARIAN PREACHING has never aimed to awaken "conviction of sin." "I do not remember," says Rev. Samuel A. Eliot, "that I have ever heard a Unitarian sermon consciously directed to the conversion of sinners." The aim of Unitarians, he says, is "to win men to the love of good and the love of God, to bring them into allegiance to the spirit of Jesus Christ, to rouse in them enthusiasm for righteousness and confidence in the purposes of the Eternal." This is the aim of Christians of all denominations. Most of them, however, believe there is a spirit of evil to be renounced, a power of evil to be escaped from, that these are contrary to the Spirit of Jesus Christ, and that men will not be roused to enthusiasm for righteousness without a sense of sin, repentance for it and renunciation of it. Most men know this by experience, and understand also that they must fight and conquer temptation to sin in order to be at peace with God. Here is the reason, probably, why Unitarianism has never gained many adherents. On the other hand, revivalists who have laid the chief emphasis on conversion have counted a great many as "saved" who have only experienced temporary emotional recoil from lurid pictures of moral evil and its consequences. The new evangelism calls men both to repentance of sin and to place a high estimate on a righteous life as an acceptable offering to God. Orthodox and Unitarian will draw nearer together as they realize that both these experiences are essential to living in fellowship with God.

HAS INTEMPERANCE anything to do with the demonstrated inferiority of Russian military leadership? *American Medicine* thinks that it has, and compares the habitual, if not total abstinence of the Japanese officers with the notorious consumption of vodka and champagne by the Russians. This, it says, is not merely a question of drunkenness at the moment of danger, but of the cumulative effect of daily doses of alcohol. "The Russian officer is notorious, by general report, of course, for the large quantities of alcohol he daily consumes, and it is impossible for any brain to submit to such insults without undergoing the changes long known to take place in heavy drinkers. It is not remarkable, then, that the older officers, who are managing the campaign, are constantly outwitted by the healthy-minded Japanese. It is apparently not so much a question of drunkenness as it is one of the pathological results of long-continued excessive drinking without drunkenness." This is the medical verdict as to the results in brain deterioration of long continued consumption of alcohol, even in doses moderate enough to keep the user out of the ranks of the drunken. The implications of this ver-

diet in regard to social drinking of our own army and navy—not to say of civil life—will hardly need to be pointed out to intelligent readers.

THE CZAR'S EASTER proclamation giving religious liberty within his realm to all sorts of Christian believers, if it be issued in sincerity and if it is followed up with legislation and decrees making clear what is to be done in many walks of life by those hitherto under the ban, will prove to be an epoch-marking decree. We have commented so recently and so repeatedly on the profound effect which such a decree as this would have on Russian life—making for contentment, for a democratic spirit, and for reverence for the State in its legitimate sphere—that it is hardly necessary to supplement what we have said. Of course, State and Church still abide together, the Orthodox Greek member being, in the eyes of the Czar, still a better subject than a Stundist; but hereafter Stundists, Lutherans, Roman Catholics, all sectarians or non-Greek Catholics will have liberty of conscience and action, the right to alter their church relations and the right to proselyte among the Orthodox if they care to or can.

RUSSIA would like to have relations between Sweden and Norway become so acute as to lead to war. We do not believe that the two nations will be so foolish as to play into Russia's hands by any such armed strife, for they know full well who their common foe is and what her desires are. Hence we expect the present strained relations between the two peoples to become composed by some compromise on Sweden's part that will recognize Norway's natural desire to have her own representatives in the consular service. The new actual though not nominal ruler of the united realm, Prince Gustaf, could do nothing better calculated to make his reign as his father's agent memorable than to make such concessions as would bind Norway to Sweden more closely than for some years past.

A CONSTITUTION for the Transvaal issued under letters patent and therefore not subject to revision by Britain's Parliament, has been made public by the British Colonial Office and will go into effect soon. The form of government conceded is that of a lesser crown colony, rights now granted to Cape Colony and Natal being denied until time has proved the fitness of the electorate for new privileges. Not only will the governor be nominated, but nine of the members of the assembly. Thus slowly and tentatively the British Government begins the governmental side of the work of reconstruction in territory recently ravaged by war, where racial and political feelings are still intense, and where it is of importance to imperial interests that action be not premature or British control lost. Contrast the careful weighing of the matter in the interval between the close of the war and the present and the provision for gradual granting of

rights to inhabitants, with our reconstruction record after the Civil War!

Honor in Modern Corporate Business

The New York *Sun* is the property of one of the most powerful personalities in present-day American "high finance." It stands consistently and ably for defense of capitalism, and has no sympathy with anything that challenges vested interests or property. Hence if we take our text from it, we shall not run the risk of being charged with socialism or radicalism or anything more dangerous than patriotism. In its issue of April 29 the *Sun* said:

A wave of infidelity to the obligations of a trust is sweeping over the United States. . . . The big wave extends West and East, South and North. . . . Railways, banks and insurance companies are under its baleful influence. Men who recognize and obey the highest demands of honorable conduct in the discharge of the duties of a trustee under a will, or the guardian of an infant, seem to set up a different standard when serving as a director or an agent of a corporation. They go on as if their best conduct were not required of them in corporation matters, as if they could therein acquire interests adverse to their *cestui qui trustent* who are the share owners or policy holders or depositors, and as if the general courts of justice will permit them to set up a standard of duty and honor not the same in conducting corporation business as in the business regulated by surrogates and probate courts.

These words are not too strong to express the sense of suspicion creeping into the minds of a large number of citizens of this country at present respecting the relative honesty of its managers of corporations as compared with the honesty of managers of an earlier day.

It can be proved that an ever-increasing share of modern business rests on credit, which implies honesty and faith, and that the percentage of loss through embezzlement, theft and fraud in forms long known to men, is decreasing. But where the thoughtful man today grows skeptical is as to the honesty of men who as officers and directors of corporations or as trustees of estates, do not scruple to do as officials what they would not do as private men of business, and who do not hesitate as men within the circle of official corporate knowledge to enrich themselves by use of it, either as speculators in securities or as officers of subsidiary companies.

Nor is this all that is disquieting. Frequent recent expositions of the ethics of modern business by men high in place in society and with reputations for goodness have been so emphatically and unqualifiedly descriptive of them as those of the jungle, with "survival of the strongest" as their ruling principle, that it will not be surprising if these same statements are used most effectively by those among us who challenge the whole competitive system of industry and commerce, as sure proof of the truth of their assertions.

Of two things we are confident. There is crying need for a toning up on the part of administrators of "corporations," and for the creation of a sense of honor which will put an end to much of present fraudulent capitalization and to betrayal of fiduciary obligations.

Moreover we are confident that Boards of Trade, Chambers of Commerce and formal organizations of all kinds which enroll business men have duties at present which they have not been wont to assume of late, namely, outspoken denunciation of certain practices and stern discipline of offenders. Rectification of the tariff, alteration of differentials in rating freight, dredging of harbors, reciprocity of trade with foreign countries—all these are important in their way and time; but the graver issue just now is that of showing to the world that it is possible to play the competitive game under rules of mutual profit and fair play; that responsibility as a corporation director or official does not exempt a man from the same code of honor which would govern him as a private man; and that the public may as formerly invest its savings safely with trustees who will think more of their trust than of personal enrichment.

In the Meantime

Interest in the question of receiving or returning gifts of money is everywhere at fever heat, if we may judge by our correspondence and by the reports in the newspapers. And incidentally the laws of commercial life as they are applicable to the business of a Christian are considered and discussed, sometimes with intelligence and sometimes with less knowledge of the facts than would be befitting in a final judgment.

All this is well as part of the arraignment and appeal in the case of certain modern business methods before the court of public opinion. It has brought out clearly and widely advertised the facts that the conscience of Congregationalists is sensitive in the matter of business relations and that our sympathies are with fair dealing and the keeping of the door of opportunity open for all men.

But in the meantime what has become of that other enthusiasm—that earnest discussion of ways and means for bringing the claims of Christ home to the people which was heard on every side not many weeks ago—that prior claim of intercession upon the thoughts of ministers and people which the awakened desire for a great evangelistic forward movement set in the foremost place of thought? The two lines of thought and interest are not, indeed, either contradictory or mutually exclusive; but the tone and spirit in which some, at least, of our correspondents are handling the question of the receipt of benevolent gifts tends directly to the forgetting of that more urgent work of personal witness-bearing by which men are brought into personal acquaintance with Christ.

It is not a matter for blame that in the limitations of our human nature one preoccupation of interest so often excludes another; but it is a matter of choice and of intention. And from our central point of view, hearing from all parts of the country and all parties in the church, the halt in the evangelistic movement seems the real danger point. For the message is the one important thing and the days of the stirring of spiritual inquiry have not been so common that

we can afford to neglect them. An uplift of evangelistic enthusiasm in the churches, joined with an ingathering of earnest souls, will go further toward a just verdict in that final court of public opinion than any heat of discussion.

Let us not cease to study and consider, brethren, the right relation of the church toward the contributors of the funds which support our work of witness-bearing. But let us do it in such a spirit and with such self-control and brotherly kindness as shall leave us free to give ourselves, heart and soul to the evangelistic enthusiasm which has been checked and may be forgotten. The court of public opinion has not yet made up its verdict or pronounced sentence. In the meantime the work of the Lord awaits us and asks all our strength and zeal.

Our Dead Saints Living

Out of the enlarging observance of Easter is emerging a new sense of the reality of our relations with our beloved dead who live with their risen and ascended Lord. This is the natural sequence of Christians fixing their thoughts on the living Christ. If we commune with him, are we not thus brought near to those whom we love who live with him, though they have passed through the gates of death beyond our recognition of them through the senses? For ages Protestant churches have disapproved of prayers for the dead, largely because the Roman Church elevated departed saints into the position of intercessors, and encouraged petitions to them by the living. It is a question whether the Church has not lost more than she has gained, through renunciation by so large a portion of her members of the sense of fellowship between saints in this world and saints in the world beyond the grave.

Reaction was sure to come, and for several years past tokens have appeared of its coming. It was noteworthy that of the nine preachers and theological teachers who contributed to the Easter Number of *The Congregationalist* in the symposium on Life in the World to Come, two spoke confidently of continued relations with the blessed dead. "The grave," said Rev. Charles A. Dinsmore, "erects no barriers checking the power or the desirability of prayer. Why should we hesitate to pray for all chastened spirits, whether living here or living more intensely in higher ranges of existence?" The larger our sphere of spiritual interest the richer will be our spiritual life. The same faith which embraces the risen Christ in our relations with the unseen world, may as reasonably include those we love who have gone to be with him. And with them may be counted also all great and holy men and women who have served mankind on earth and who continue to serve in heaven.

Do we ask for evidence of the conscious existence of our blessed dead as we commune with them? It is given to us just as evidence of the living Christ is given to us. We are willing to venture something for those to whom we would prove our love. We trust the promises of Christ without demanding evidence to our senses. They are as true for our departed ones as they are for him or for

ourselves. When he says, "Because I live, ye shall live also," he means that they do live, as really as he lives and as we shall live. Communion with them is assured to us if we seek them through him. Phillips Brooks said of them: "The more he lives to me, the more they live. If the city of our heart is holy with the presence of a living Christ then the dear dead will come to us and we shall know they are not dead but living, and bless him who has been their Redeemer, and rejoice in the work they are doing for him in his perfect world and press on joyously toward our own redemption." The promises of Christ are being fulfilled in them now. It is our privilege to share by faith in their joy.

We anticipate, then, a larger recognition of the continued heavenly life of the blessed dead in the belief and activity of Protestant churches in the years immediately before us. It may not be formally expressed, but it will make itself known in experience. "Prayer for the dead," said Professor Brastow in the symposium from which we have already quoted, "may be no function committed to the Church, but it is no function of Protestantism to repress the instincts of the human heart." "We Protestants need our saints' days."

Pensioning College Professors

Mr. Carnegie has turned over to trustees selected from heads of our leading universities and colleges the sum of \$10,000,000. This will bring in an income of \$500,000 a year, which is to be apportioned among deserving aged professors in colleges and universities (save state universities and sectarian colleges), without discrimination as to race, religion or sex, at such time and under such conditions as the trustees may decide.

Mr. Carnegie's purpose, we take it, is to do two things. First, to relieve from toil and sapping worry in old age a class of men who if they are not always idealists should be, and who seldom under present rates of compensation and cost of living can lay by enough to make their old age one of leisure and comfort. Secondly, Mr. Carnegie has thought to make it possible for college administrators to retire on what are virtually pensions teachers who have done loyal service, but who are incapacitated for highest efficiency as teachers. Harvard has had a pension system for some time to which men are eligible at a given time, either of age or service; this fund given by Mr. Carnegie will much widen the area of this beneficent mode of doing personal and institutional good.

It is to be hoped that the trustees will not fail to reinvest the funds, to some extent at least. Johns Hopkins suffered sadly by "keeping all its eggs in one basket." Mr. Carnegie's discrimination against the sectarian colleges is not surprising; but the fact, nevertheless, we suppose, will still further complicate the problem of the denominational colleges. Their professors will have to be even more self-sacrificing than they are now, if they deliberately choose to labor in institutions without any pension system, instead of accepting calls to such institutions as Mr. Carnegie plans to aid.

Here and there a professor strikes the old American individualistic note, and deprecates Mr. Carnegie's gift as one tending to impair the self-respect of the teaching profession—so argues Professor McMaster, the historian, of the University of Pennsylvania—but most presidents and professors who have commented on the gift, rate it as one of the most significant events in our educational history.

It must suggest inevitably a contrast between the provision made for the college professor and the neglect of the Protestant clergymen of this country. The average college professor's annual income is \$2,000. The preacher's is not half that. What is he to do in his old age, when he is feeble, consciously unfitted for his task, weary and deserving of rest? Become an object of charity, commit suicide or be shot by his friends as Ian Maclaren once satirically suggested?

In Brief

Wanted—a little less discussion of one man and his business methods, and more careful defining of what constitutes honorable business in this twentieth Christian century.

Will the college Seniors now halting between the ministry and teaching be led by Mr. Carnegie's pension fund to choose the latter vocation? While making up their minds, let them ponder both articles in this number on the Christian ministry.

Here is Governor Cobb's Fast Day proclamation for Maine, the shortest on record, "I hereby designate Thursday, the twenty-seventh day of April, instant, as Fast Day." Perhaps it is as long as the fast observed by most of the citizens to whom it was addressed.

The forty-two home missionaries who finish this week a season of profitable study and delightful fellowship at Andover Seminary will doubtless show the effects thereof when they face their own congregations again next Sunday. We shall print next week a fuller report of the school.

The fifty-ninth annual meeting of the American Missionary Association will be held at Worcester, Mass., Oct. 17, 18, 19. This is the second of our national societies to decide upon a Massachusetts city as the place of its annual meeting, the Congregational Home Missionary Society meeting in Springfield, May 30—June 1.

Reciprocity in theological lectureships between the East and the West seems to be the order of the day. Pacific Seminary recently summoned Dr. Van Dyke of Princeton for a course on poetry and now Yale intrusts to Dr. Charles R. Brown of Oakland the high honor of giving the Lyman Beecher Lectures next year.

The fact that Dr. Gladden and Dr. Lyman Abbott have just been co-operating in a series of evangelistic services in the church of the former is an illustrious example of the feasibility of Christians who differ as to certain mooted questions working together in spiritual lines with heartiness and entire confidence in the honesty of each other's convictions.

At a meeting of delegates from the Methodist, Baptist, Presbyterian and Congregational denominations in Park Street Church it was voted to authorize an attempt to secure Dr. Chapman and some of the associates to hold evangelistic services in Boston next October. Dr. W. T. McElveen was asked to go to Philadelphia in the interests of the proposed campaign.

The mind of our churches finds expression through their state meetings, a large number of which are being held this month. Each local church ought to be represented in them. Last year the 610 churches of Massachusetts were represented in their state meetings by 323 pastors and delegates, each church being entitled to representation by its pastor and one delegate. We hope for a considerably larger attendance at Lowell, May 16-18.

Speaker "Tom" Reed's greatest admiration for Theodore Roosevelt was for "his enthusiasm at his own discovery of the Ten Commandments." The United States is indebted to its President for nothing greater than for the fact that he made this discovery for himself. It is the highest qualification for the ruler of a nation. The President's power and popularity lies in his sincere proclamation of these commandments, with the conviction of experience that they are from God.

Dr. D. K. Pearsons announces gifts of \$25,000 each to Guilford College, Greensboro, N. C., Piedmont College, Demorest, Ga., Washington College, Tennessee, and \$50,000 to Grant University, Chattanooga, Tenn., and \$10,000 to West Virginia Seminary, Morgantown, W. Va. As usual, Dr. Pearsons makes these gifts conditional upon the friends of these institutions raising thrice the amount given by him. He will not give to any other institutions prior to Dec. 1 of the current year.

The late Senator Orville H. Platt of Connecticut was buried in the village in which he was born—Washington, Ct.—and from the old Congregational church in which he was brought up. By the senator's own earnest desire, there were no eulogies spoken, and no parade except the simplest signs of love and affection. No carriages, not even a hearse, went from the house to the church and from the church to the graveyard. The casket was carried by six farmers of the town, while the Vice-President of the United States, who was especially requested by President Roosevelt to represent himself, and eighteen United States senators—the assigned delegation from that body—followed. After these came a great throng from all over the state and the nation.

Mr. Poultny Bigelow, lecturing on Colonial Administration before Boston University Law School students last week, described with vividness the pernicious effect upon Protestant English mission interests in the South Pacific of Germany's favoritism to Roman Catholic missionaries, whom she uses as political agents in fostering German imperial interests. It has been one of the anomalies of the missionary situation that France, while so hostile to the Roman ecclesiastical machine at home, has not ceased using the Roman Catholic missions in the Orient to further her national interests; and apparently Germany, with a Protestant ruling dynasty, is not above the same course. Such alliance between national power and spiritual agents is disastrous in the long run to all concerned, and simply puts in the hands of the scoffing additional stones to hurl at foreign missions.

Notable Points in Church News

Large Easter accessions in Greater New York (page 612).

A winsome substitute for a church bell (In Hudson River Association, page 629).

A suggestion for the Sunday evening service (Rochester and Roundabout, page 628).

Dr. Meredith's success in Bible class and church work in California (Dedication at Pasadena, page 627).

A ministerial association which takes an attitude of Christian loyalty toward the American Board (Queen City and Vicinity, page 626).

From Day to Day

BY ALLEN CHESTERFIELD

My friend Esculapius stopped me coming down the avenue the other morning, and as we shook hands I had a presentiment that he was going to broach the subject of the Rockefeller gift. As I had read something about it in the public prints, and gained thereby the impression that when writers and speakers begin to agitate the subject they lose control of their terminal facilities, and as I was in a hurry to get down town, I became somewhat apprehensive. But he leaned leisurely up against the iron railing in front of a brown stone front and, motioning me to follow suit, began: "Talk about the simple life," said he, "the present agitation shows how fearfully complicated things have become in the realm of industry. Take that magnificent house over the way. Who knows whether the owner got his money honestly? I don't know what would happen either if the plowshare should be turned through the pews of our churches, with the purpose of dividing the business sheep from the business goats. Take the way in which some of our Christian business men advertise their goods. I happen to know that it pains the hearts of other Christian men. But can the latter stop passing the contribution box to their erring brethren? Where and how shall we begin? I confess I am puzzled to untie the tangle. But I guess the discussion will do good."

Not long after this I met a business man of the newer school—one who keeps the windows of his establishment open towards ideas and experiments that make for social and industrial justice. And this time I thought I would take the initiative touching the all-engrossing subject of the day. His reply was prompt and decisive: "No, I don't believe in that way of striking at the wrongs in the business world. None of us are angels, none of us have yet sprouted any wings; but we are trying to pull up to a higher level, and this peculiar form of punishment doesn't help us very much." "But how about your advertisements?" I asked, remembering my conversation of a day or two before with Esculapius. "Well, we offer a prize of a dollar to any of our employees who can detect any false statement in any of our 'ads.' Of course," he continued, "it is going to take time to work the needed revolution, but there is still a chance in this country for clean, honorable business. But I don't believe it will help things to go through the churches and try to separate the men whose money has been honorably gained from those who have not been square. But I guess the general discussion will do good."

So in one form and another I get evidence that the process is at work which the poet characterizes as "from seeming evil still edifying good." Not a few business men have been led, I am confident, to scrutinize afresh their own ways of making money, and I hear of pastors frankly saying to their people that whatever they may think on the issue first raised it is far more important to search their own lives and practices in the light of the standards of Christ.

I have the suspicion, too, that even the officials of the Board are not averse to having the discussion proceed under proper restraints of spirit and utterance of course. The truth is, the Board is getting a vast amount of free advertising. People who thought that it confined its operations to this country are learning how world-wide is the field of its operation. People who used to skip in their daily paper any reference to the organization now have their attention arrested whenever they catch in headlines or in text the words, "The American Board." People who thought that foreign missions had ceased to be an interest of

the Christian Church now see that hardly anything is dearer to all high-minded Congregational ministers and laymen over the country than the honor and the efficiency of the agency wherewith the six thousand Congregational churches propagate their faith abroad. People who never gave a cent to missions and never expect to, will stop talking about the Hyde-Alexander controversy in New York long enough to utter their little *ipse dixit* touching the righteousness or unrighteousness of receiving Mr. Rockefeller's gift. And even that Harvard student in a Boston suburb, who said in all honesty the other day that up to this time he had supposed that the American Board was some kind of great eating house, has received illumination. Yes, from many points of view the discussion has paid and is paying.

One of the brightest remarks on the general subject which I have heard is that of the wife of a missionary in Mexico, who wrote home the other day that the only kind of tainted money to which she objected, was that kind to which, as she contemplated the great needs of the missionary work in that region, she was obliged to apply the sad words, "Taint ours."

Christian News from Everywhere

Self-denial week brought to the Salvation Army headquarters in London the splendid sum of £63,263.

The Tenth Biennial Convention of the American Committee of Young Women's Christian Associations, met in Detroit, April 26—May 1. It was an enthusiastic gathering of representative women from every quarter of the Union. As the number of delegates, 500, exceeded those in attendance at any previous biennial, so the reports of the work revealed an immense development and unsurpassed growth. The most impressive features of the convention were two—the crying need for secretaries to take up college, city and factory extension work at home, and the deepening interest in foreign mission work. The meetings were held in the fine new association building, and in the churches, which opened their doors freely. Dr. C. S. Beardslee of Hartford Seminary, gave a Bible reading each morning. Among those present were: Mrs. E. W. Moore of London, Eng., who told of association work in Great Britain; Miss Annie M. Reynolds, who had much to say about world-wide association work; Miss Helen Miller Gould; Mrs. Robert E. Speer; Miss Janet McCook and Dr. W. H. Salmon of Carleton College. Mrs. J. S. Griffith of Chicago was re-elected to the presidency of the committee.

Beginning November, 1889, quiet but steady effort has been going on in Massachusetts to bring the work of the Sunday school and its importance to the attention of college graduates and students. The first conference of college men and women in the interest of the Sunday school, so far as known, was held in Boston University on the closing day of the tenth anniversary of the Massachusetts Sunday School Association. President Warren, Drs. John Potts and A. E. Dunning were the special guests, and eighteen of the higher institutions of learning were represented by upwards of a hundred delegates. Since then a college conference has been a feature of the annual gatherings. The sixth and last of these gatherings was held in Newton in October, 1904. As an outcome of it a series of conferences in the colleges are being held this year. The first was in the Massachusetts Institute of Technology, March 23; the second in Boston University, April 14; in Williams College, April 23; and May 21 one will be held in Wellesley College. A result of these meetings is already apparent in the increased interest of the college men and women in the Sunday school.

The Campaign of Evangelism

Lenten Evangelism in Southern Middlesex

Several churches in the southern part of Middlesex County have taken advantage of the Lenten season for special endeavors in evangelism, neighboring pastors working together. In Union Church, Marlboro, Rev. L. B. Goodrich carried out a well-ordered program, the special feature of which was the series of meetings, March 21-26, at which Dr. M. H. Turk of Natick spoke upon Reasons Why You Should Live the Christian Life. Dr. Turk, in a fresh, clear, forcible way, urged the claims of God, of Christ, of ourselves, of the Church and of the world, and presented the Christian life as the natural and full expression of the life of a child of God. Cards of decision and consecration registered some of the results, but beyond such returns the week made a deep impression upon the church which will bring continuous results.

Rev. E. W. Hunt at Maynard has carried on a similar campaign. On Sunday evenings, by exchange, he brought neighboring pastors into his pulpit to give the gospel message; and during the week beginning April 2, Rev. W. W. Sleeper of Wellesley came as missionary. His meeting with the children was especially fruitful; out of it Mr. Hunt has gathered a pastor's class of thirty boys and girls.

At Holliston Rev. G. A. Andrews gave a series of Lenten sermons on The Appeal of Christ to Us, on Thursday evenings. Special meetings followed in Holy Week, at which Dr. F. A. Warfield, Rev. L. B. Goodrich and Rev. Webster Woodbury were speakers. Eleven entered the fellowship of the church Easter morning, making a total addition of forty-one during the fourteen months since Mr. Andrews began his pastorate.

Rev. W. W. Sleeper of Wellesley called to his aid for special meetings, April 9-16, Rev. Messrs. L. W. Hicks, F. S. Hatch and L. B. Goodrich, Drs. C. H. Daniels and F. A. Warfield, and Mr. P. E. Call of the Dover Street Mission in Boston. Holy Week also was observed with special services. Since March 1 Mr. Sleeper has held a schoolhouse service in the Unionville district of Wellesley each Tuesday evening, with gratifying results.

At Natick the Sunday evening service is always evangelistic. During March and April Dr. Turk has drawn Lessons from Astronomy. A male quartet, a chorus and an orchestra have added effectiveness. All the regular services for January were devoted to definite evangelism. Twenty new members were added in March, most of them on confession; others will unite in May.

Rev. G. B. Frost of Hudson is giving special attention to his Sunday evening services, seeking to reach the large unchurched portion of the Protestant population. He has enlisted an orchestra of eight pieces and a large chorus of young people. With the co-operation of a skilled worker with crayons, who draws the illustrations, he has given twenty chalk talks on The Life and Times of David, and has just begun a similar series on The Life of Jacob. Thus he makes the services of the morning and the evening different in character, teaches truth in terms of life and with that continuity which holds attendance from week to week. Results thus far have been encouraging, the size of the evening congregations having been trebled.

The Sunday evenings in Lent at Grace Church, South Framingham, were marked by a series of illustrated sermons, of which three were on leading events in the life of Jesus, two on missions at home and abroad, and one on the Bible. During Holy Week union services were held in the chapel of Grace Church. In Ashland also the churches united in the observance of Holy Week, meeting in the chapel of the Congregational church. On the

Sunday mornings in Lent, Rev. J. A. Lytle preached upon Great Epochs in the Life of Jesus. The benefits of the special meetings held in January have been evident in the deepening spiritual life of the churches, the increasing interest in the prayer meetings, and the confession of faith by several. At Hopkinton Dr. F. A. Warfield, Rev. G. A. Andrews, and Rev. J. A. Lytle have given assistance to the pastor by addresses at the midweek services during Lent.

J. J. W.

In a Massachusetts College Town

A short series of evangelistic services was held in First Church, Amherst, the fortnight before Easter. Four evenings and one afternoon each week were so occupied, the afternoon meetings being for boys and girls. Dr. W. T. McElveen of Shawmut Church, Boston, preached the first week and Dr. W. H. Albright of Pilgrim Church, Dorchester, the second. The attendance soon outgrew the chapel and services were transferred to the church auditorium.

After meetings, styled "friendly conferences," were held on several evenings for questions and answers, expressions of purpose, more direct counsel and prayer. No traditional revival scenes were witnessed and no list of "converts" can be reported, but evidently a work of God has been going on whose fruits are now to be garnered. Additions to the church membership are already coming and the tuning up of church life and Christian ideals is apparent. The gospel was preached with freshness and power to many not regular churchgoers, and a new desire to help others animates the church.

One noticeable feature of this movement was a men's meeting held in the church parlor for a half-hour before the Sunday morning service. This was started voluntarily six or seven weeks ago by two or three laymen who felt the need of drawing the men of the church together in behalf of its spiritual life. From twelve to twenty men have gathered for this meeting, which has shown remarkable spontaneity and enthusiasm. Another preparatory step was the securing in February of about one hundred "promises of help" from the church membership. A circular letter was sent to every resident member announcing the coming meetings and asking each one, as an indication of purpose to co-operate, to mark as many of these promises as would be loyally fulfilled:

1. I promise to attend as many of these services as possible.
2. I promise to offer an earnest prayer for their success, each day.
3. I promise to attend the midweek meeting regularly till Easter, if able.
4. I promise to be more active in greeting new comers and in making church calls.
5. I promise to try hard to influence one friend (at least) before these services begin, to enter upon the Christian life.

Thus the undertaking was early gotten on the minds and hearts of the people, and little advertising was needed. An attractive invitation card was issued for private distribution, a committee of thirty was organized to extend personal invitations. And so word was passed about; but no posters, window cards or other display was made. The music consisted almost entirely of congregational singing; the great hymns of the Church were finely sung under lead of a volunteer chorus and were an inspiration.

W. E. S.

Dr. Abbott at Columbus

On Sunday evening, April 23, Dr. Lyman Abbott concluded a series of notable evangelistic meetings at First Church, Columbus, O.

He came at the urgent request of the pastor, Dr. Gladden. For six successive evenings he spoke to audiences which so filled the large auditorium that from twenty to 225 persons were compelled to stand or sit on the floor throughout the services. His clear, pungent and inspiring sermons on the fundamental gospel themes—What is Christianity? What is it to Follow Jesus Christ? What are the Gifts that He Offers Us? The Significance of Christ's Passion and Death, Jesus Christ as the Revelation of God and The Perpetual Presence of Christ in the World—brought light, hope and deepened purpose to many. These expressed their gratitude to Dr. Abbott, both by word of mouth and through cards given to the audience with the request that they place upon them their addresses, together with a thought, wish, purpose or question.

At three afternoon conferences Dr. Abbott answered these questions with those put to him during the conference. These conferences proved almost if not quite as profitable as the evening services.

Dr. Gladden, speaking of Dr. Abbott's services, said:

"The way of Jesus has been shown to be the way of life. There has been no disputation, no attack upon other men's creeds, no slurs or innuendoes respecting those who disagree with him. It has been positive, constructive teaching, full of light and persuasiveness."

E. J. C.

Mr. Meyer in Southern California

The Church Federation of Los Angeles has concluded its winter evangelistic campaign with a seven-day Lenten Season series, under Mr. Meyer of London. Those who became interested during the work of Dr. Chapman, but had not entered church fellowship, were in danger of becoming as the seed in stony ground. No one church could lead them all into established spiritual life. Mr. Meyer came to such. Starting where the evangelistic message leaves off, he went on into the higher meaning of living for Christ. While many made first confession at the two meetings when opportunity was given, the great work of this London preacher was in strengthening the things that remained after the wave of evangelism had in a measure subsided. After a few days in San Diego he returned to Los Angeles for a farewell meeting on Church Federation that he might give them the benefit of his wide experience as a leader in the Free Church Federation of England.

W. H. D.

Local Revival Interest

EASTMAN, WIS., Rev. F. E. Cain. Meetings in which pastor was assisted by C. H. Macumber, singer and personal worker, brought fruitful results and prospect of church organization.

MILWAUKEE, WIS.—Campaign closed with union meetings by all local churches, April 10-15. Interest most marked in Baptist and German Methodist churches.

NEKOOSA, WIS., Rev. C. W. Pinkney. Two weeks' meetings with aid of C. W. Curran of A. S. S. U. resulted in about 40 converts. Catechism class held Saturday afternoons. Junior Endeavor Soc. just organized.

SOUTHINGTON, CT., Rev. R. F. Carter. Interesting and helpful two weeks of special services. The Baptists had arranged for a visit from Rev. A. F. Baker, their state evangelist, and heartily invited the Methodists and Congregationalists to unite. Well-attended meetings were held in all three churches, beginning with the Baptist. Not many outsiders were reached, but the churches have been quickened and a large number of young people were led by quiet, personal work to confess their desire to live the Christian life. An open-air meeting on the green, and a meeting for men in the town hall, showed that the plain preaching of the gospel has still its old-time power. A new brotherly feeling exists between ministers and peoples, and a large number are under instruction preparatory to church membership.

Charitable Institutions and Their Gifts

The Responsibilities of Managers

By HON. SIMEON E. BALDWIN

[Mr. Baldwin is a judge of the Supreme Court of Errors of Connecticut. He is also professor of constitutional law in Yale University and the author of standard volumes on legal subjects. He has been president of the American Bar Association and of the American Social Science Association. A loyal Congregationalist he has served the denomination in important ways.—EDITORS.]

Most charitable institutions are largely dependent for their usefulness and support on what income they may receive year by year from voluntary contributions. Their officers and managers are expected to do what they can to secure such gifts, and to apply such as may come in to the proper purpose. Every one of them stands in a fiduciary capacity to the institution, and the board of trustees or directors who have general charge of its affairs occupies the position of an agent.

PRECISE LEGAL LIMITATIONS

The agency is generally one that is created and principally defined by law. Few such institutions exist which have not a charter or corporate franchise derived from the State. The law under which these grants are secured attaches certain conditions to them. One, commonly, is that the affairs of the corporation shall be under the control of a board of management consisting of a few of the corporate members. This board is elected by the corporators, but its fundamental powers and duties are prescribed by the State. It is quite as much an agent of the State, as an agent of the corporation. An individual can employ an agent or not, in the transaction of his business, as he may prefer. If he appoints one, he can control his actions or discharge him at will. But a corporation must act by an agent, and by such an agent and an agent so appointed as the law directs. It cannot, after they are appointed, control their action in contravention of the duties which the law may cast upon them, as to any of its ordinary affairs. Nor can it ever discharge them at will.

Every agent is under certain obligations to those whom he represents. Obligations are of several distinct kinds, legal, equitable and moral or honorary. Of moral and honorary ones the State takes no account. Those which are legal or equitable it enforces.

If there are any moral or honorary obligations inconsistent with legal and equitable ones, there are certainly none such on the part of managers of a charitable corporation. They stand to it in a definite legal relation; they owe to it certain equitable duties; and the most honorable and moral thing which they can do is to perform them.

The first duty of an agent is to carry out all lawful orders of his principal; the second is to promote the interests of his principal in every way that is honestly open to him in the matters with which he has been intrusted. He has less freedom and discretion than if he were acting for himself. He can waive his own rights.

He can throw away his own money. His principal's he cannot.

But rights of the principal, in the case of a charitable corporation, are also limited as no ordinary individual's are. A corporation has only such rights as the law gives it. An individual can abandon one line of business for another of an entirely different kind at pleasure. A corporation cannot. A society incorporated to maintain a hospital cannot spend its funds in supporting a church.

EQUALITY OF ALL BEFORE THE LAW

All charitable corporations are empowered to receive donations. They must receive them through agents. They all have agents authorized to receive them. Can these agents discriminate between those who offer to contribute to the objects of the corporation, refusing to accept gifts of some and taking those of others?

The legal principles to which reference has been made show that they cannot, unless they have special authority to this effect from the corporation, nor unless in such case the corporation itself had the right under the law to grant the authority.

It is, to say the least, doubtful whether such a right under the law now belongs to any charitable corporation in the United States. The fundamental principles of our constitutional system require the recognition of the equality of all before the law. Every charitable corporation is performing public service; otherwise it is not entitled to its name. There is such a thing as a right to give, as well as a right to spend or to amass. It belongs to "life, liberty and the pursuit of happiness." Can a public servant—and such is every charitable corporation—refuse to accept an unconditional gift offered to it, to be expended for the public good in ways which it was incorporated to promote?

It is certain that in case of a testamentary bequest, made to it for such a purpose, a court of equity would either compel its reception or appoint some other trustee to take and administer it according to the purpose of the testator. If this be not done, in case of a gift offered by a living person, it is because there can hardly be any necessary occasion for it, since he could himself select a better channel for his charity. But, if it be assumed that a charitable corporation could, without violation of law, discriminate between those offering to contribute to its treasury, would it be wise and right to avail itself of that power?

Certainly it must be agreed by all that it ought not to be exercised in the refusal of any gift without good cause.

CAN THE CORPORATION DECIDE

What shall be deemed such cause might, conceivably, be determined by the corporation through marking out certain classes of men from whom nothing would be accepted. The choice would be between this method, and that of confiding the power of discrimination to its officers

or board of management, to be exercised according to their best judgment in each case, as it might come up.

The former mode is obviously much the fairer. It deals with general rules and standards, and deals with them in advance of any action, and without the heat of personal controversy.

What classes shall be debarred? Shall the lines of distinction be drawn with reference to theological belief? If an atheist or agnostic desires to contribute to a missionary college, shall he be told that "the sacrifice of the wicked is an abomination to the Lord?" Would this be quite the proper thing to say to the gambler or rumseller or man in some still worse occupation, who comes forward to help in the support of a hospital, or perhaps is so forgetful of his own interest as to send a check to aid in building a new church? One can imagine the discussions which would take place at the annual meetings of one of our great charitable societies at which it was proposed to classify the world, so as to mark out what callings or what acts should be regarded as grounds of discrimination between those offering gifts to its treasury.

THE OFFICERS EQUALLY EMBARRASSED

Practically, then, the second method would be the only one that could be adopted—that of delegating the power of discrimination to the officers or board of management of the corporation.

Should then they proceed first to lay down general rules, and make a classification of their own? The same objections would apply, though in less measure. It would be impossible for all to agree in any result. It would be impossible to debar unqualifiedly any class of men, capable of exact definition, without the chance of serious injustice in individual cases. The discrimination then, if to be made at all, must be made when each individual case comes up.

THREE POSSIBLE STANDARDS

Who is sufficient for these things? What shall be the standard of decision? There are three possible standards: that of reason, that of feeling, that of law.

Law forbids the acceptance and use of what does not belong to the giver, and is known not to belong to him. But money carries no mark of ownership. Whoever is in possession of a bank bill is presumably its owner. It is only when funds, wrongfully obtained, can be particularly traced and identified, that the former owner can reclaim them. To assume the task of such an identification, as to money offered in charity, would be, in almost every case, a hopeless task, even were it undertaken by a court of justice.

But the managers of a charitable corporation have none of the powers of a court of justice. They cannot compel testimony. They cannot require the production of papers. They have no immunity from false accusations. The judge of a court, who pronounces a man to have been an embezzler, may do him

a great wrong, but the judge is under no personal liability for a mistaken judgment in a cause brought before him for decision. The president of a college or missionary society, who comes to a similar conclusion as to one who offers him a contribution, and on refusing it publishes the cause, is, if wrong in his opinion, guilty of an actionable slander or libel.

The law is careful to hear before it condemns. It is equally careful to punish any one who accuses another without cause, and to determine by its own agencies—the courts—what cause there was. It allows no man to set himself up before the public as the judge of another man's character, unless at the risk of making ample reparation if his judgment is unjust.

There is but one class of men as to which the law furnishes a precise standard of judgment regarding those who belong to it. It is that of convicted criminals. It may be safely said that few such will be among the givers to charitable institutions, and that those few will be men with whom punishment—human and divine—has worked reform.

Could either reason or feeling furnish a safe guide to managers of charities in picking men out of other classes in the community as unclean and unfit to give to a good object?

FEELING AN UNSAFE GUIDE

Certainly not feeling. A man's gift is not to be repulsed from merely sentimental considerations. It can hardly be claimed that this is a matter as to which the intuitive faculty (if such a thing there be) of every man is an ever-ready and unerring judge. The reason must be satisfied; a judgment must be formed, and formed from facts. To act from feeling alone, in a matter of this kind, is to act from prejudice. It can, at best, be based only on common report, a conviction in view of what people say that somebody did, or somebody is. It is to render judgment after trial by newspaper or by the monthly magazine.

We have good authority for saying that all the contributors to all our charities are "miserable sinners." How much must one man sin above another before his gifts can be rejected from the altar? Is it the office of our charitable societies to assume the burden of casting the first stone? Who made of them their brother's judge?

It has been suggested that they necessarily are to be considered as according honor to every one from whom they accept a gift. How? When? Is it paid to every one who drops a dime into the contribution box, or is it only to those who can draw large checks? It is paid to none. It is due to none. That such an argument was the one put forward most prominently by intelligent men, in supporting the opposition to the recent action of the American Board in accepting Mr. Rockefeller's gift, goes far to show that there are no better ones.

Those to whom it seems convincing have spoken earnestly and under the influence of strong feeling. It is the feeling of men who can brook no fellowship in good works with those whom they believe to have been evil doers and to be such still. But to one who is on his guard against being carried away by emo-

tional excitement, their accusations must appear unsupported by any facts which in a court of justice would be accepted for a moment as showing that the money offered and accepted was not at the rightful disposal of the man who gave it.

That so warm a protest has been made by sincere and Christian men, with such scanty grounds to support it, proves two things, at least: the readiness with which

accusations against the honesty of another are accepted without examination, provided they are thought to be generally believed by the community at large; and the danger that, if the officers of charitable corporations were invested with the power of rejecting gifts, they might, from the same cause, so use it as to condemn unheard, if convinced that the drift of public opinion set in that direction.

The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

138. In your answer to Question 101, you say: "We can think of only one inexorable purpose on the part of God, and that is the purpose to do always and only what love requires." I surmise that you would consider this inexorable purpose as including the bringing of man into harmony with God's purposive intelligence. Then are not our prayers finally only answered by the bringing of our lives, in our desires and aims, into harmony with God's will?—E. R. W. (New York.)

If the question means that prayer has no purpose outside of the desire for results in character, its position seems to me to be hardly justified. "To do always and only what love requires," involves not only ministering to the other's character, but also ministering to other lesser needs. And this one supreme purpose on the part of God may therefore include many subordinate purposes. We are complex creatures, with many needs, as Christ clearly recognizes. He does not forbid our turning to God with any of these needs. He only insists that we "seek first the kingdom of God and his righteousness." Often, to refuse to voice to God some of these lower needs would really be, as Herrmann somewhere suggests, to bring to him not our real, honest selves, but some other being.

139. Do you not regard the synonymous use of the terms "Christ" and "Jesus," which seems to be almost universal, as misleading? May not the former be more clearly defined as the eternal and universal Sonship, the divine within the human, a quality essentially impersonal? Jesus, then, would represent the supreme concrete expression of the Christ, but yet local, personal and historic. Can the Christ be properly limited by the last named conditions?

Has not the living, subjective, ever-present Christ vastly greater inspiring power than the objective, dead Jesus? This would not disparage Jesus as the full outward and material expression of that divinity which is but latent, or feebly manifested, in humanity in general. Is the essential Son already in all men waiting for fuller expression, and is not Jesus the fact, and Christ the law behind the fact?—H. W. (Massachusetts.)

The practically synonymous use of the terms "Christ" and "Jesus" seems to me to be quite in harmony with common New Testament usage. The disciples had found in Jesus the promised Messiah. From that time on the contrast between the terms seemed to them unimportant. I should prefer to use "God" where the question uses "Christ." Only I should not mean by "God" anything impersonal, and I should not be able to see how an essentially impersonal quality could have greater inspiring power than the personal Jesus. It is a fundamental principle with me that laws and qualities can have no independent existence. And I should, therefore, not at all know what to do with such an

impersonal Christ. A personal God can be adequately revealed only in a person. And the great unique mission of Jesus was to make that supreme personal manifestation.

140. Can the change of a habitual drunkard from his life of degradation to a clean Christian life be accounted for through science, or through miracle, or not through either?—J. B. W. (Ohio.)

No doubt such a change takes place under physiological and psychological laws. But that in itself gives no reason to doubt the exercise of a real objective influence of God upon the man. That, indeed, in any case, would make itself felt in accordance with the laws of our being, not against them.

141. 1. In Prov. 8: 29, 30, and John 1: 2, 3, are the two words, "wisdom" and "word" synonymous? 2. Is there any reference to Christ, in the first chapter of John, until we reach the fourteenth verse? 3. Does the divinity of Christ and the divinity of other men differ save in degree—Christ being filled with divinity, man having only a spark of divinity? 4. Is it, or is it not, misleading to speak of Christ as the Creator of the world?—J. A. R. (New York.)

1. In the intention of the two writers, the two words do not seem to me to be synonymous. 2. I am not able to doubt that John intended a personal reference to Christ before the fourteenth verse. 3. So far as the moral and spiritual relations of God to Christ and men are concerned, they might be said strictly to differ only in degree. But that does not cover the deeper question of how we are to consider Christ in his metaphysical relation to God. The comparison between Christ and man in this respect, it does not seem to me, could be stated in the quantitative terms of the question. 4. For most minds, I suspect, the suggested statement would be misleading. Most, probably, fail to put themselves at the real point of view of either John or Paul; both of whom seem to me to be led to expressions of this kind through their very emphasis on Christ as manifesting God.

142. Is it ever right to speak or act falsely, meaning to deceive? If ever, when? Much modern fiction seeks to honor unselfish lying. So do the old poems and tales of chivalry. In the South before the war some who appeared to me to be sincere Christians felt that, to be true, they must be ready to lie for their friend or cause, and, in extreme cases, to swear to the falsehood or even die for it. I cannot satisfy myself what advice one ought to give to a young man about to be a government detective or even a physician. A military man may argue that declaration or recognition of war is a notice that he will deceive or kill the enemy not under flag of truce.—E. F. S. (North Carolina.)

This is, of course, a vexed ethical question upon which moralists are sharply divided. Dr. H. C. Trumbull may be taken as a representative of one side and Pres. Mark Hopkins as perhaps representative of the other. The one fundamental principle seems to me to be that we are to do always and only what love—a real seeking of the highest good of all—requires. But in the application of this prin-

ciple there is to be no shortsighted or sentimental interpretation of love. There is, no doubt, much so-called benevolent lying, which is not only quite useless, but actually antagonistic to the real end sought. I doubt, for example, very greatly the value of untruths told by physicians. We are quite too ready to believe that a variation from the truth is better than the simple truth. All society, we may not forget, is based ultimately on trust. A violation of the truth in any form is, therefore, almost certain to be finally a sin against a true love. But where the relations between men are plainly on a distinctly different basis than in ordinary society, as in the case of the criminal or the enemy in war, the principle cannot be applied in exactly the same way as in the normal society.

143. *How can one be honest and considerate? I find it difficult to meet what seem to be the obligations of kindness, on the one hand, and of honesty on the other.*—S. C. T. (Ohio.)

Being honest, I suppose, is being true to one's best self—to one's ideal—rather than

to his temporary worst self. One may well contrast, thus, saying just what you feel, with saying just what you purpose and know you ought to feel. One might adopt here Nasby's words, "A large part of my religion consists in trying all the while not to be as mean as I know how." Honesty makes no demand, that is, for the expression of all the worst in you. And many people pride themselves on "blunt honesty," who are simply unnecessarily disagreeable. Where there is real love present, the truth can be told without spoiling love. Paul emphasizes the need of speaking the truth in love and in meekness; and great honesty and plainness of speech are certainly possible where real love is present. Love not only requires no lies, but no truest friendship can be built up without absolute honesty in its substructure. A true honesty and a true considerateness, that is, are not at war. If one truly loves and is really reverent of the other personality, he may still be very honest without offense. A true love which seeks the real good of the other must be honest. Anything short of the habit of meaning what you say will surely defeat the purpose of love.

with the leading houses in it and with a sufficient number of men and teams to do all the work required. Employers are a unit in refusing to meet the terms of the teamsters. They say the latter have broken their contract and cannot be trusted and that they may as well fight the matter out now as later.

Of course the strike is a great inconvenience. But in this case the strikers seem to lack popular sympathy. The pitiful feature is the suffering of the majority of the men, who do not care to strike but who do so at the command of unwise and hot-headed leaders who are apparently more anxious to show their authority than secure the good of the men. If the fight is reduced to a simple contest between the men and their employers the latter will win in the end as they did in the stockyard and the street car strikes, but a great number of innocent people will suffer. Mayor Dunne has tried in vain to settle the strike, although he has kept his word and protected property and non union men in their work. But he cannot protect the latter against slugs and pistol shots.

Congregationalists Honored

Dr. Thomas McClelland, president of Knox College, Galesburg, Ill., has been appointed one of the trustees of the Carnegie Foundation, the income of which is to be used as an annuity for aged and disabled instructors in colleges and universities. Dr. McClelland has been in communication with Mr. Carnegie on this subject for some time, and is in hearty sympathy with the object to be reached. Mr. Carnegie gave \$50,000 to Knox College for a science building instead of \$20,000, as at first reported.

Chicago, April 29.

FRANKLIN.

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

Tent Work in Chicago

For several years outdoor preaching and tent work have been a prominent feature in the summer work of the Bible Institute. This year plans have been made for a campaign covering practically the entire city. Dr. Ely, who has led the movement in Philadelphia, spent a week in the city in conference with the leaders here. Monday morning ministers of various denominations discussed the movement together. Dr. James M. Gray of Bible Institute is chairman of a strong and representative evangelistic committee. A score of tents could be used and it will cost about \$400 a month to support the work in a single tent aside from the cost of the tent.

Visit of Mr. Dawson

This noted evangelist began his work in Chicago Tuesday noon with an address to men in Y. M. C. A. Hall. In the evening he preached in Plymouth Church. Wednesday, Thursday and Friday noons he spoke to men at the Y. M. C. A., where thoughtful audiences awaited him, audiences which represent the churches which he could not otherwise reach. Wednesday evening Union Park Church was opened, and Thursday evening the New England Church. Friday evening there was a rally of young people under the auspices of the recently organized Young Peoples' Congregational Club. For a portion of the time the weather has been unfavorable, and the audiences have not been as large as had been hoped. A stay of four days in a city like this, while not without value, can have little effect in reaching even the constituency of a single denomination, to say nothing of other denominations and of the vast population of the entire city. Sunday Mr. Dawson will be in Galesburg. We are thankful that he has been among us and we trust that he will see the wisdom at some future time of setting aside at least a month for work here.

Municipal Ownership

Since the election not much has been said about this plank in the platform. Nor is it probable that much will be said in its favor until the expert from Glasgow visits us and makes his report. People are beginning to see that the problems of Glasgow and of Chicago are not quite the same. With us politics is the main thing. In Scotland it is not. Thus far our experiment in municipal ownership has not proved an unqualified success. For years the city has furnished water, and although it has done so at a profit and at reason-

able rates, it has not furnished a sufficient amount of water to meet the demand. In certain sections of the city, and these the best, it is almost impossible in the summer months to get water in the third story of apartment buildings. Yet the city never fails to collect the water tax and on its receipt to declare itself without liability if it fail to carry out its part of the contract. The Tribune has shown how wasteful and neglectful the management of this department of the city government has been, how behind the times it is in its machinery and its general equipment, and with how little concern it views present conditions. Worse still, nothing but the action of the courts prevented the city government from using the surplus in the water department for ordinary expenses. Not till the men who fill the offices of the city have a better understanding of the duties and needs of their departments, can we even hope that municipal ownership will be a success. Meanwhile the street cars are running as usual and few people know whether with or without license.

The Teamsters Strike

This strike bids fair to prove serious. It is wholly sympathetic and seemingly without excuse. In November nineteen garment cutters left the house of Montgomery Ward & Co. because the managers refused to recognize the closed shop. This strike, a part of a strike that affected more than a score of clothing establishments, has continued till the present time. Meanwhile non-union men have been secured by Ward & Co. to fill the vacant places, and inasmuch as the men went out so long ago the company looked upon the matter as a closed incident. At the request of these garment workers the Teamsters' Unions refused to deliver goods to house or to take them to the railway stations. Inasmuch as their entire business is by orders through the mail it was thought that the company could easily be brought to time.

Thus far the strike has entirely failed. Policemen have guarded the teams and business has gone on without serious interruption. Even the garment workers have become dissatisfied, and have asked the teamsters to give up the fight. This the teamsters were ready to do provided they could have their former places back, although by striking they had every one of them broken their contract with their employers. This the employers refuse to do. The most they promise is to take them back as fast as vacancies occur. They decline to discharge the non-union men they have engaged. Furthermore, an "Employers Teaming Company" has been formed

Our Readers' Forum

Stolen Money and Stolen Reputation

The recent logomachy over the Rockefeller gift has revealed a deplorable intolerance in certain quarters. Men have a right to their opinions, especially well-intentioned men who see things from different standpoints. Why should one man or coterie of men arrogate to themselves final and censorious judgment on the opinion of others equally capable and honorable, and usurp the true solution of a mooted question like this one, particularly after it has been settled by the proper authority? The committee in charge of the finances of this Board is composed of faithful and noble stewards. They have decided according to the fitness of things. They had sense enough to know it was too late anyway, legally, morally or decently to refuse the gift. Immediately there issues forth a torrent of caustic criticism. "My brethren, these things ought not so to be."

This is a poor example for the keen-eyed un-Christian world to contemplate. Whatever the real motive it has the flavor of the animus of defeat, the determination to pursue and overrule the dissenter. The spirit thus manifested does more harm to the cause of Christ than the acceptance of a dozen such gifts ever could. Reputation is worth more than money. "Who steals my purse, steals trash; 'tis something, nothing. But he who filches from me my good name, robs me of that, which not enriches him, and makes me poor indeed." In overzeal to refuse what is called stolen money, let us beware lest we do greater harm by careless criticism and misuse of our brother's rights and good name.

P. C. H.

The Right Book Wanted

I should be glad to know of some book on Congregational leaders, both English and American, for use of sixteen-year-old pupils in a graded Sunday school. Suggestions will be gratefully received.

L. R.

Happenings in Washington

BY LILLIAN CAMP WHITTLESEY

A Place for Investments

The gifts of the very wealthy to institutions and to boards, that have set people to approving and discussing, lead one to think of what has been done and might be done by the millionaires of America for their capital city. At no other point in the country can a great gift, worthily bestowed, interest and benefit so many. Witness the Smithsonian Institute and the Corcoran Art Gallery that have been an education and a delight to tens of thousands of visitors. The Carnegie Library and the Carnegie Institution, with headquarters here, are later instances of large individual gifts planted at the capital and benefiting the nation. Small gifts from the many have gone into hospitals, churches and fine monuments, which not only bless and beautify the city, but perpetuate honored names. The monument and the hospital that bear the name, George Washington, the church and the hospital called Garfield are examples of this.

There are rumors that Mr. Freer's art collection, now in Detroit, is to be finally passed over by its owner to his nation's capital. This will be an acquisition far ahead in many lines of anything here. A great music hall well placed, suited also for conventions, would keep the name of the donor constantly before the public, and no protest would be made. Undoubtedly from time to time wealthy people will feel that here is the place to deposit for the benefit of the people their earthly possessions that all must leave.

The New Continental Hall and Other Begun Enterprises

The fourteenth Congress of the D. A. R. has just been held in its new Continental Hall. A roof was improvised and the unfinished interior draped with flags for the occasion. The building is well proportioned and will be fine when completed. At present it is rather inaccessible to car lines. The George Washington University will use it for Commencement. The new Union Station and the great Government buildings under way, are changing the look of things in several directions. The Y. M. C. A. has but three days left in which to complete the raising of \$80,000 needed for the addition to their new building. Twenty-five thousand dollars have been pledged by the leading firm of merchants conditioned upon the entire sum being given by May 1.

All Interested in Dr. Grenfell

Dr. Grenfell captured both the scientific and the religious life of Washington, a feat not often accomplished. During his three days here, he was tendered a reception and spoke six times to large audiences. His address before the National Geographic Society fascinated the people, many of whom were standing, for two hours. His fine pictures and lively descriptions are only incidental to the missionary spirit that pervades all that he says. He spoke in three Presbyterian churches on Easter Sunday, and at St. John's Episcopal the day before. Tales of sport in Colorado pale before his thrilling adventures in the Labrador fjords. And he refers to hardships and perils in such a lighthearted way, that one agrees with him that "it is rather a nice thing, you know, to be far and away the best doctor in that region."

Dr. Newman in the South

The First Church spares Dr. Newman for a fortnight, that he may attend the conference of Southern Congregational churches, be present at the dedication of the new Central Church at Atlanta and at the Commencement exercises of the Congregational Theological Seminary in that city. He will speak several times, and his deep interest in the work of our denomin-

ation in that part of the country is sure to be appreciated.

Two Men Who Will Be Missed

The deaths of General Hawley and of Senator Platt of Connecticut remove two who in past years were regular attendants at the First Church. Illness, the disabilities of ad-

vancing life, and new domestic relations had more recently led them to worship with other denominations nearer their homes. Both were greatly honored in the denomination with which they were long affiliated. General Hawley's gallant service and Senator Platt's rugged consistency are inspiring memories to Congregationalism as well as to Connecticut.

Two Views of the Ministry

Its Attractions

BY REV. FRED STAFF, GRAND RAPIDS, WIS.

About two years ago there appeared in *The Congregationalist* an article entitled, *An Unattractive Ministry*. When I had read this article my hand instinctively grasped the pen; but, remembering the benediction which an old and wise bishop once pronounced upon a young and ambitious priest, "Don't make a fool of yourself," I laid the pen away. Since then I have read a number of articles with the same central thought in various periodicals. Later came *The Congregationalist's* editorial on, *Objections to the Ministry*, in which it is stated that "of twenty successful pastors who were asked if they would choose the ministry provided they were to live their lives over again, only seven responded heartily in the affirmative. Four were undecided and nine replied positively, No." The bishop's blessing, even if in the opinion of others it still applies, shall no longer hold me in check.

When Jesus commissioned his disciples to preach the gospel of the kingdom he said: "Behold I send you forth as sheep in the midst of wolves. . . . Beware of men: for they will deliver you up to councils (and those councils were worse than Congregational councils of the present day), and they will scourge you in their synagogues; and ye shall be brought before kings and governors for my sake." This was not an attractive ministry, one would think. In the eleventh chapter of the second epistle to the Corinthians Paul tells something of his experiences as a minister of the gospel. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep." Yet this man found his ministry sufficiently attractive to continue in it through life, and to raise up others who carried on his work when the executioner's ax had silenced his eloquent tongue.

It is said that the minister has not the "social standing" that he had a generation ago. His advice is not sought by the men of his parish. His word is not law in the affairs of life. He is no longer the "first citizen" in the community. Let us pick up a file of old Roman newspapers, stored in a corner of the imagination, and see what items of interest they contain of "the leading clergymen" of that day. Here are a few, taken from the society column of the *Imperial Eagle*:

The Rev. Simon Peter, D. D., was crucified at the seventh hour yesterday.

Last night the principal thoroughfares of the Eternal City were beautifully illumined by the burning bodies of some of the most prominent Christians. The emperor and all the members of the court were out to see the novel sight.

It is reported from Ephesus that the Rev. Mr. Johannes, an eminent divine of that place, has been banished to the island of Patmos.

Professor Paulus, formerly of Cilicia, but now in jail in this city, has sent to Troas for his books and overcoat, as he suffers greatly from cold and loneliness.

It may be that the ministry is less attractive now than it was a few generations ago, but many generations ago it was certainly

less attractive. Is the minister's meager salary "paid under humiliating conditions" now? It wasn't paid at all when the important work of breaking ground for the new faith was done. Are ministers subject to "petty criticisms" now? They were subject to great criticisms then. Attractive? Why should the word attractive, as it is commonly understood, be used at all in connection with the ministry? Young men who will not choose the ministry as their life work till it becomes attractive would do little good in it under any circumstances. I do not wish to judge my fellowmen; but it is my earnest opinion that the church would suffer no loss if all the ministers who, for any cause except a realization of incompetence, feel that they have made a mistake in their choice of work should quit preaching and turn politicians.

It may be that the ministers' salaries are meager. It would be a sad day for the church if the salaries should be so enlarged as to make of themselves an attractive feature in the ministry. As a general thing, however, ministers are not starved. They get what they need. There are just as many half-fed lawyers and doctors in the world as half-fed ministers.

My ministry has not been unattractive. Lest any one should think that I belong to the favored few who serve big churches and draw large salaries let me say that I have never been pastor of what is called "an important church." Thanks to the willing sacrifice of an appreciative people, my salary is now quite a little above the average; but I have preached for a salary much below the average, and my ministry was attractive then.

Man does not live by bread alone. He needs a little sympathy and a little kindness and a little love. Of these things a minister gets more than comes to the lot of men in any other vocation. How surprised a dry goods merchant would be if a woman who had paid the stipulated price for a piece of cloth should whisper as she passed out: "I thank you very much for what you have done today. Life means a great deal more to me now than it did two hours ago." How can a man who has pressed the hand of a departing saint and caught from the trembling lips these last words, "I shall soon tell God how good you have been"; or one who has seen a busy man travel over a hundred miles out of his way to express his gratitude for a word spoken in season; or one who has in his possession letters from men and women in every station of life, expressing appreciation for help in trouble and comfort in sorrow; or one who sees about him everywhere in his home tokens of thankful love—how can such a one feel that his ministry is unattractive? And these experiences are not peculiar; they come to the lot of every minister who is faithful in his work.

It is doubtless true that a man may hear and accept the divine call to consecrate himself to Christian service without entering the ministry; but if he does enter the ministry, regardless of its apparent unattractiveness, he will find in it a field for service that is full of joy. If I had my life to live over again I should make only one important change—I should enter the ministry eight years earlier than I did.

Wanted—a Chance

BY ADELPHOS NEOTEROS

Some of the younger set of ministers, born and trained Congregationalists, are not a little interested in the trend of ministerial movement in these latter days. Many of us have put heart and soul, body and spirit into fitting ourselves in the Congregational institutions of the land, and have served a faithful apprenticeship of from five to ten years in some of the smaller parishes. And we feel deeply concerned about our future.

Not a few of us are in country parishes where there is a constant depletion of working forces, and drying up of contributing channels; where \$700, without a parsonage, is the average compensation. And even that sum we receive in dribbles, many of these churches being habitually one or two months in arrears.

Being young men, we are quite generally married, with increasing families and consequent larger current expenses, with libraries necessarily small and needing continual and frequent supplementing, with conferences here and conventions there to which we owe regular attendance, both for the interests of our own particular churches, and for our own growth.

In the face of these exigencies we press on. But other *desperata* enter. Our church memberships are small. They embrace many who are incapacitated for church activity, so that our congregations are meager, the pews largely filled with spirit-forms of those who "used to be there." These handfuls assemble in churches originally built for the whole town, with auditoriums in proportion. As an illustration, one of these small parishes has a church building erected in the first quarter of the last century, in the palmy days of the community, and will seat over three hundred people in the floor-pews. But two other denominations have forced in their little saints' roosts, and with what result? The pastor of the historic parish church, though still with the largest following in the community, finds in those pews where once two hundred and fifty or three hundred faces turned towards the preacher, not two hundred, nor one hundred, but seventy-five or eighty as an average.

Is it an unfair question to submit, How much inspiration could a Dr. Hillis or a Dr. Gordon obtain from an auditorium where Sunday after Sunday there are over two hundred vacant sittings out of a possible three hundred?

Prayer meetings that once numbered forty or fifty now run from two to twenty, with a leaning to the little figure. Services in preparation for the communion appeal to a dozen on an average.

Now these are not isolated phenomena, but quite generally true of parishes many of us younger ministers are serving with patient and persistent pastoral care. But after we, who are Congregationalists in head and heart, have labored in such Congregational fields five or even ten years—years in which we have endeavored to deepen and broaden our ministerial qualifications—we do long for some larger sphere of service, in Congregational churches.

Yet what is the situation that confronts us? Churches of our own denomination of the middle or larger rank are coming to look but rarely to the shepherds of their own folds, but to herdsmen of other breeds of sheep. It is said that more graduates from a seminary in Boston of another denomination secure Congregational churches than those from Andover.

Any appeal we may make to those in the higher seats of Congregationalism brings forth that reply which has lost its soothing tones. "It is expressed in the words of a moderator of a State Association, who recently wrote in a circular letter: 'There is too much unrest among our younger men today. Brothers, are you aware that the best and strongest men are needed now as never before, in the smaller fields!' The writer of those words, represent-

ative of many addressed to us younger men, is pastor of a church of 650 members, with \$4,000 a year salary.

Perhaps we have not been sufficiently observant, but we have not seen or heard that any of these men in such fields, whom the churches recognize as particularly strong men, have resigned in order to take up pastorates of the size we occupy and are urged to hold. We know of two or three cases where men of great ability, perhaps past their line of best vigor, are serving small churches, but they did not give up their larger parishes in order to do so. Advancing years, ill health, sense of incapacity for more laborious fields are the underlying causes for leaving a larger for a lesser parish.

In point of fact, many of us who are now between thirty and thirty-five years of age, with five to ten years of experience and "trying out," in these limited fields—limited in opportunity, in growth, in compensation—feel that the better fields of our denomination might with more grace look less infrequently to us for their pastoral supply. We somewhat resent their seeking pastors from other denominations when our own denomination is producing enough good men for the fields vacant from time to time. We do feel that the denominational leaders should co-operate more sincerely and more seriously with the men in these smaller fields, and endeavor, in so far as they are able, to place them in more favorable parishes.

We notice that many of these larger fields seem, in endeavoring to secure a successor to some able man who served them ten or twenty years, to act on this basis: They must secure a man just as well known denominationally, with just as many years' experience, with all the qualifications their last pastor, Dr. B—, possessed. They forget what is true in many cases, that Dr. B— was simply Mr. B— when he was called by them, and that he has developed with them and been developed by them, has obtained that "handle," and become known in the councils of the godly, all in the years of this pastorate. Those churches, however, hesitate in taking another young man, and in helping him to grow, all the while they are growing with him. They must have a *Doctor* of the same caliber as the last pastor, and the younger man is passed by.

Rarely do plants grow in the desert. Ministers do not develop greatly in arid places. And the younger men who subsist and exist for five or ten years in arid fields cannot grow as they would if chances were given them where there is warmth and sunshine, not to omit fertile soil.

But who will take the smaller parishes? Young men are not averse to taking them, but are not willing to *keep* them, at least for more than five or six years. Many of these fields ought to be occupied by men who have served their best years, whose families have grown up, thereby lessening current expenditures, whose libraries are not in need of much addition, who have the deep note of long pastoral experience, who can best conserve the interests, pulpit and parish, of the average small community.

It is a common query today why so many of our younger men leave the ministry for business or other lines of work. It is because these smaller fields, where so many of them are obliged to labor, do not offer sufficient opportunity for growth and for the work their hearts desire, nor sufficient compensation for the maintenance of their growing family circles.

It is a common query, too, why so few young men enter the ministry today. Let us whisper one reason. It is because (and I trust we shall not be misjudged in it) when young men in college ask us who are near their own age about the work of the ministry, we cannot, in all conscience, advise them to go into a career where their talents have so little scope and their opportunities are so limited, as they assuredly must be under the present ecclesiastical régime.

We note that Mr. John R. Mott has traveled over our country, and in important centers has conferred with denominational and educational leaders with a view to increasing the number of young men for the ministry. With all due regard to Mr. Mott and his high purpose, we wish he might confer with these same denominational leaders not regarding the increase of the ministry, but the decrease of the churches in so many of these smaller localities where we are obliged to serve today. To our youthful minds this seems a more crying need than the other.

To conclude: we younger men do love the ministry; we long to serve in the kingdom; we are deeply sensible of the eternal rewards; but we do feel that we owe some things to our growing families; we feel that we are capable of better things after these years of experience; we feel that we are in a condition to do them now; we feel that the churches presenting larger opportunities and better compensation, when seeking pastors, should look more to us and less to other denominations; we feel that recognized denominational leaders in our own fellowship should co-operate with us. In a word, we think we ought to have a chance.

The W. H. M. A.'s Semi-Annual

The Easter atmosphere was lingering in Union Church, Worcester, as representatives of the Woman's Home Missionary Association gathered in the spacious edifice. A beautiful cross of lilies spoke the Easter message, "The Lord is risen." Mrs. West of Worcester gave the welcome and Mrs. Blodgett responded. Brief messages from the alliances were brought by their presidents.

The work in Utah was winningly presented by Miss Dickinson of Provo. It is the quiet, loving, persuasive teaching which is being given among the Mormons which is going to count in the years to come. Two foreigners, Miss Nitti and Miss Tekkinen spoke of their work among their own countrymen, the Italians and the Finns. They both wished that they could speak in their own tongue. Miss Tekkinen voicing the feeling of many foreigners by saying that it is "kind of hard" to speak the English language. The longing to help their own people was evidently a strong incentive to these young women.

The closing address of the morning was looked forward to by all who had heard Professor Hill's sympathetic, stirring account of his work among his own people, the mountain whites. Professor Hill cherishes great hopes for the future of this resolute, sturdy people. He gave a touching account of the self denial of a girl who aspired to two windows in her windowless home. Her remark after the accomplishment of her purpose, "They won't histe" (hoist), "but they let in a mighty sight of light," had become, he said, one of the watchwords of the school. He spoke with deep satisfaction of the change which is coming into those lives, and they see "a new light come into the face and a new soul is born."

A generous lunch was provided at the noon hour, and both physical and social refreshment was found in the large dining-room of the church. The spirit of the morning exercises pervaded the afternoon session. Two warm friends of the association who have recently passed on, Mrs. Tyler and Miss Tapliff, were fittingly remembered. Different phases of the work were presented by Mrs. Lucky of Oregon, Mrs. Lamson and Rev. L. F. Giroux, and Mrs. McLaughlin closed the afternoon service with a call to deeper spiritual life and a consequent increase of material gifts.

M. B. M.

To the suggestion that English Nonconformists who are free traders vote for Unionists like Lord Hugh Cecil, the *British Weekly* says: "To many of us protection is a very small matter in comparison with religious freedom. We had rather see the nation free and poor than bound and rich."

Greater New York

(The Congregationalist may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

Dr. Boynton Installed at Clinton Avenue

A large council gathered April 25, representing the fifty-six churches of the conference, Dr. Bradford's at Montclair, N. J., the Mystic Church of Medford, Mass., where Dr. Boynton's boyhood was spent and his Christian life begun; and the four churches he has served, Littleton, Haverhill, Union Church, Boston, Mass., and Detroit, Mich. The letter-missive was significant in that the usual phraseology was happily changed to read, "You are invited to meet Dr. Boynton to review the proceedings of church and society, and to give the benefit of your ecclesiastical judgment, joining with this church, if favorably disposed, in the public services of installation."

Dr. Boynton in an exceedingly brief statement said that he would stand upon his record, which was sufficiently well known, and then paid his tribute to the glorious opportunity of the ministry of today, for men with large conceptions, and the ability of adaptation to the new age. Dr. Bradford preached the sermon. The installation prayer was offered by Rev. F. B. Makepeace, an old friend, and fraternal greetings by Dr. McAfee of the Lafayette Avenue Presbyterian Church. Audiences and offerings have trebled since Dr. Boynton began his pastorate, and many new families in the district are soon to unite. Pastor and people are joyful and confident in the beginning of a new era of prosperity for this historic church.

Easter Ingatherings

Thirty-two out of fifty-three churches (several important ones not yet having reported) received 174 members by letter and 426 on confession, a total increase of 600, on Easter Sunday. The churches which hold their communion May 7 expect a total of 301, probably more. So that, allowing also for the twenty-one churches not yet reported, over 1,000 members will be added to Manhattan-Brooklyn Conference as a result of Lenten work. As the total membership of the fifty-three churches was about 20,000, Jan. 1, the increase between that date and May 7 will be between five per cent. and six per cent., an improvement upon the last few years and a sign of the deeper work going on.

In Park Church, Brooklyn, a large number are holding back until the opening of the new church building, before joining. Westchester opened its new work, known as the Chatterton Hill Branch, with 75 people present in the afternoon service and a Bible school enrollment of 40, the meetings being held in the new portable chapel.

The total attendance at the thirty-two churches, reporting as above, was 16,401 in the morning and 14,329 in the evening, an average of 500 in each congregation. The Bronx churches received 184 new members, of whom 105 united with North Church (Rev. W. H. Kephart). Dr. Waters received 104, and 2,000 people stayed for communion. This makes 614 received by him in two years and a half. At Central Dr. Cadman received 156 (103 on confession), said to be the largest accession at one time to Brooklyn's Congregationalism. There were sixty-two baptisms, and the communion service exhausted the supply of individual cups. Dr. Cadman was obliged to omit his sermon, which was published next day. Within four years he has received 918 new members, a record said to be unparalleled in Brooklyn.

The Brooklyn Club

The last dinner of the season was crowded, with over 200 attendants. A new president was elected, Mr. W. Winans Freeman of

Tompkins Avenue Church, who has exhibited a vigorous interest in the club's progress. The April meeting is usually provided with extra attractions, and this time, in addition to music, Miss Martha Young, author of Plantation Songs, Southern Folk-lore Fables, etc., gave several fine renditions. Pres. J. H. Finley of the College of the City of New York spoke on The City Boy and the Country Boy, reiterating his conviction that the city boy has the greater opportunity and no more evil environment than the country lad.

A Memorial Tablet

The earlier years of Congregationalism in the Bronx owe much to the strong faith and persistent service and sacrifice of the late Sereno D. Bonfils. To his labors, coupled with those of Dr. J. M. Whiton, are due the strong foundations on which Trinity Church has been so well developed. With prophetic vision he saw the future of this great borough, and on Mt. Hope he made possible the fixing of another strong center, Christ Church (Rev. H. M. Brown, pastor). Then further north he helped the birth of the Bedford Park Church (Rev. J. W. Cool, pastor). But for these centers it would not have been possible recently to see our churches increase till they now number nine. A beautiful memorial tablet to him, by Tiffany, was lately unveiled in Trinity Church, and appropriately the sermon was preached by his lifelong friend and pastor, Dr. Whiton. The opportunity is greater now than ever for another such as Mr. Bonfils to seize for our churches the strategic points further north, which are swiftly growing into great values.

Trinity Church, Bronx

An architectural missionary has just returned from a trip round the world, and resumed his superintendence of the Bible school of this church. Mr. Charles W. Stoughton (a member of the firm that designed the Soldiers' and Sailors' Monument on Riverside Drive, the Manhattan Church and other notable buildings), has been to China to determine the general plan of a large group of educational buildings for the Canton Christian College, whose curriculum ultimately is to resemble that of an American University. The college is unsectarian, and thus not affiliated with any of the missionary boards, though its influence is distinctively religious. Mr. Stoughton was greeted on his return by an assemblage of the whole church, and was able to give them many new facts concerning the Orient. He has also written regularly to the Bible School, creating a deep missionary interest among the young people.

Rev. F. B. Makepeace steadily presses upon his young people the importance of a clear knowledge of Congregationalism. In recent issues of the *Trinity Bulletin* Rev. G. A. Hood of Boston has had articles on the origin and work of the denomination. Mr. Makepeace has delivered a course of lectures at the Educational Alliance on Practical Ethics, is completing a definite period of earnest, aggressive work lasting from February to May, and in March finished five years of pastoral service. He is still president of the Bronx Free Library (in the church basement) which will be transferred to the Carnegie building opposite, in July, with 8,000 new books and several thousand slightly used. The Manhattan-Brooklyn Conference holds its annual meeting at Trinity, May 11, when Rev. L. L. Taylor will review the work of the churches for the year, and the evening session will have a strong program on the ministry of music in the church service.

Nyack on the Hudson

In central Nyack, about three miles from the river, is found the most northern of the

sixty churches of our conference. It began as a union Sunday school in 1874, through the efforts of a godly woman who felt the need of the growing children who attended her day school. A chapel built in 1878, was reconstructed in 1889. Until 1901, services were conducted on Sunday afternoons in turn by the Reformed, Baptist, Presbyterian and Methodist pastors from Nyack City, together with four retired ministers, two of whom were over eighty years old. In 1901, so many denominations being represented, it was decided to organize as a Congregational church, 24 members coming by letter and 11 on confession. The membership is now 50, with a Sunday school of 100. Rev. Harry A. G. Abbe was called and installed as first pastor. Two months ago Mr. Abbe was succeeded by Rev. C. M. Severance, formerly under the American Board, in Japan. The church is the center of a community of 500 people, and has now firmly established itself by the sacrifices of its little company of workers, most of whom are young. Mrs. Severance is noted as a gospel singer, and with her husband is helping to develop the work more rapidly, so that all societies in it report quite an increase. The church is a clear gain for our denomination, and transit facilities will soon bring it into closer fellowship with sister churches.

Bronx Extension Opportunities

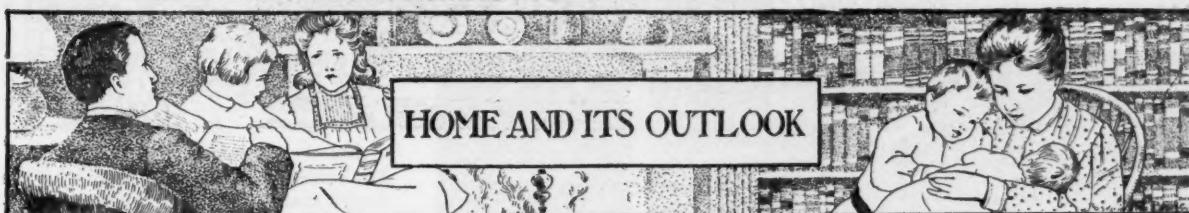
If one draws a line from New Rochelle on the Sound to Yonkers on the Hudson, and then a line from each to Hunt's Point or the Longwood Church, a triangle is constructed, within which are at least a half-dozen opportunities for seizing strategic points where Congregationalism may rally the certain incoming population that will reach there in the next four or five years. The time to seize these centers is now, if we can find men with large enough vision and deep enough purse. Five thousand dollars now will do what four times as much would be required to do in two or three short years. The six-track railroad to New Rochelle means a tremendous rise in property values. Westchester Heights, Pelham and other villages will be towns of residential beauty and prosperity.

The Inter-Church Federation Conference

This great meeting in November, which promises to parallel the Free Church Council in England, is already awakening great interest as its plans are being announced. Forty-five Congregational leaders, from Boston to San Francisco, have pledged themselves to attend as delegates. Carnegie Hall has been taken for five days. New York by reason of its configuration prevents that kind of hospitality which enables most cities to throw open the doors of private houses and invite visitors to remain a week or so. Consequently this city creates a larger expense of entertainment at hotels, etc., which is being shared *pro rata* by each body sending delegates. The money is being raised largely by private gifts, and for Congregationalists may be sent to Dr. Asher Anderson, Congregational House, Boston.

SYDNEY.

Dr. G. Campbell Morgan's work at Westminster Chapel, London, has been increasingly successful during the past winter. The auditorium is regularly filled on Sundays, a Bible class with an attendance of 1,500 to 1,600 meets in the chapel Friday nights and during the past five months upward of 300 have professed conversion. The success and increase of the work make changes and repairs in the building imperative, and Dr. Morgan and his trustees are confronted with the problem of making over and making usable a set of buildings to which practically nothing has been done for thirty years or more. Fifty thousand dollars are needed at once.



In May

When grosbeaks show a damask rose
Amid the cherry-blossoms white,
And early robins' nests disclose
To loving eyes a joyous sight;

When columbines like living coals
Are gleaming 'gainst the lichened rocks,
And at the foot of mossy boles
Are young anemones in flocks;

When ginger-root beneath twin leaves
Conceals its dusky floral bell,
And showy orchid shyly weaves
In humid nook its fragrant spell;

When dandelion's coin of gold
Anew is minted on the lawn,
And maple trees their fringe unfold,
While warblers storm the groves at dawn;

When these and more greet eye and ear,
Then strike thy tasks and come away:
It is the joy-month of the year,
And onward sweeps the tide of May.

—John Burroughs, in *the Century*.

HARDLY any lesson in life is more important than to learn to say, "I am sorry," at the right time and with sincere expression. It heals many a breach and atones for many a blunder. To apologize, that is to excuse one's self, is also a fine art. But it is only occasionally necessary, and then should be done as simply and briefly as possible. We have all suffered from too-apologetic persons—the relative who fills almost her entire letter with excuses for not having written more promptly; the acquaintance who tells you at every meeting that she has "been meaning to call all winter but"—etc.; the friend who apologizes for having forgotten your birthday. In all these cases the apology would better have been left unsaid. Before apologizing, always stop and think whether, perhaps, you will not make a bad matter worse, or at least place the recipient in an embarrassing position. If so, ignore past faults and try to make good your neglects by increasing friendly attentions.

THREE occasions in life bring a heavy drain on the pocket-book: birth, marriage and death, and to these we might add, Commencement. Gradually the drift of public sentiment is setting against showy weddings and elaborate funerals. There is still room for a general reform in the matter of graduation, especially in grammar and high schools. The girls are the most willing victims and it is almost always the parents who can least afford it who give their daughters costly and inappropriate dresses, since there is no pride like the pride of the poor. An instance of this was a humble working-woman, whose daughter graduated last year in an elaborate gown of silk muslin, with a set of underclothing made entirely

of fancy handkerchiefs! One wonders what was sacrificed in order to provide such a costume and the expensive accompaniments of slippers, gloves, flowers, carriage, etc. It is a hopeful sign that our public school superintendents and committees are frowning on extravagance and trying to encourage simplicity. "Many parents can testify that class pins, class suppers, class photographs and most

of all expensive and unsuitable graduating costumes are proving a serious burden," says the superintendent of Malden schools. He might have added graduation presents to teachers and to the school. If all this money can be spared how much better to spend it, as certain Western schools have done, in a class trip to some educational center, as Washington.

Concerning Grandmothers

BY MABEL NELSON THURSTON

There recently appeared in a magazine devoted to the multitudinous works and incomprehensible ways of the weaker sex, the portrait of a society woman of more or less prominence. The portrait wore, after the fashion of its kind, traces of an evening gown, a pearl collar and a jeweled tiara. All this was, of course, the veriest commonplace, pearl necklaces and jeweled tiaras being as plentiful in such chronicles as blueberries in August berry pastures. The shock came in the accompanying article. "Mrs. A. B. C.," the text ran, "is the most prominent figure in Elysian society. Years have no terrors for women like Mrs. A. B. C. Any one to look at her—as may be seen from the accompanying portrait—would take her for a girl of twenty-five. In reality she is a grandmother!"

That was where the magazine slipped from our startled fingers. A grandmother! Why, grandmothers wore caps and spectacles and shining black silk aprons (except where they were concocting delicious mysteries in the kitchen) and white things around their throats—soft, fluffy things that somehow always made one think of the shining clouds in a June sky. And they wore their hair in silver puffs under white caps, or smooth, with a lovely pinky parting going through the middle. And they have fascinating brooches with pictures or braided hair inside, but never, never, pearl collars!

Yet of course—one draws a long breath as this reasonable thought comes to one—a question so important as the matter of grandmothers cannot be decided by dress alone. The figure of Madame Tucker would confute that. Madame Tucker was supposed to be Alice Campbell's grandmother—supposed to be, we say, for although not for worlds would any of us have hurt Alice's feelings by betrayal of the terrible and exciting discovery, we were sure that she was not a real grandmother. We had ascertained this by a course of patient and skillful questioning. Madame Tucker never cooked anything in her life. She never mended Alice's frocks or took care of sick people or worked in a garden. She didn't do anything but have the horses ordered for drives, or read queer books or make lace caps. It was perfectly unmistakable to everybody except poor Alice herself, that

Madame Tucker really was not a grandmother at all.

For after all, there was the real test—not the clothes (we were all ravished by Madame Tucker's wonderful satins and camel's-hair shawl), but the things one did. The content of the word grandmother, so to speak, was caraway cookies and southernwood and bundles of flannel for poor people and stories and a something beyond all these which was like a bright, sunny Sunday afternoon—something that made one feel quiet and happy and "shining" inside. These were the things that made it more desirable to be a grandmother than to be anything else in the world, except perhaps the princess in fairy stories.

In the old legends, the tales of the world's childhood, was it not always the grandmother who was the wonder worker, the one with whom all wisdom rested? And how should it be otherwise? Who else could make delicious, puffy molasses cookies, plump and soft as a cushion, such as one never sees when once the portals of the Golden Age have closed behind him! Who else could make such pies, shaped like wonderful cocked hats, such delectable custards and juicy Indian puddings?

In the life of Miss Susan Anthony it is recorded that the Anthony children always started for school early enough to stop at their grandmother's for fresh cheese curds and "coffee" made of hot water poured over browned crusts of "rye and Indian" and sweetened with maple sugar. Nor did they confine themselves to a single visit a day. Just as punctual was their after-school call, when they feasted upon the cold remains of a boiled dinner set aside for them on a pewter platter. Once their mother remonstrated with them for bothering their grandmother when they could have the same things at home. Susan's response was instant and so emphatic that it effectually closed the question.

"Why, Grandmother's potato peelings are better than your boiled dinners."

It was the unerring instinct of childhood. Happy grandmother who could so largely occupy her kingdom; happy Miss Anthony with so great a heritage! It is possible that the leader of Elysian society does at times lay aside the tiara, but could

one picture her setting aside cold boiled dinner for her grandchildren? The imagination staggers at the thought.

Of course, cooking is the first talent of the real grandmother, but there are others only less comforting. Who else, for instance, could mend the jagged tears that an unkind fortune so frequently bestowed upon perfectly blameless and innocent victims—not only mend them so that they were a little better than new, but understand so perfectly that one was a victim of misfortune and not of original sin? Who else always knew by instinct when one had exhausted all one's resources in the long Sunday sermon, and never failed to slip into the small, eager hand two peppermint lozenges, which if sucked slowly, exactly lasted through the time of torture?

Who else knew so much about babies and sick people and poor people, and had such wonderful closets full of herbs and jellies and curious compounds whose pungent odor one hastened to sniff at every opportunity. And the garrets, too, where grandmother kept her "pieces," and one went trudging up after her to help select the things needed for Molly Brown's rheumatism or Jane Brewster's new baby—what realms of romance they were, and how glorious to dream there a whole morning with grandmother "stepping about" no farther off than the floor below! She never forgot and left one there to a startled awakening to pressing and ominous silence and the possibilities of dark corners, as others had sometimes done. Ah, no—she was grandmother; and when did a grandmother ever fail a child?

But the world moves, and grandmothers, it seems, are moving with it. We have heard of the passing of kitchens and garrets and parlors and best rooms, and now grandmothers, too, are passing. They play golf and go to clubs and wear tiaras and look "not a day over twenty-five." A woman who went to a milliner's the other day, and glancing distastefully at the feather-decked monstrosities displayed in the showcases, asked to be shown a simple bonnet for an old lady, was deftly corrected by the stylish young woman who waited upon her, "But, madame, there are no old ladies in these days."

Well, of course, it is a very wonderful thing to be able to stare down age—to carry fifty years so confidently that one can look a camera in the face and defy it to show more than twenty-five of them; to play golf rather than care for one's neighbors—if indeed one has neighbors—and write papers upon the nutritive value of foods instead of making cocked-hat pies. Yet there will always be some of us to whom life is a richer and more beautiful heritage because in sweet country places where old-fashioned ways still linger, there are women who wear the gracious beauty of old age, all unconscious how beautiful it is; whose hearts are wise with the wisdom of years, and hands are skilled in simple ministries; women who never have guessed that life holds a better fortune than that of being "grandmother."

So long as we love, we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.—R. L. Stevenson.



Bird's Song in Spring

The silver birch is a dainty lady,
She wears a satin gown;
The elm tree makes the old churchyard shady,
She will not live in town.

The English oak is a sturdy fellow,
He gets his green coat late;
The willow is smart in a suit of yellow,
While brown the beech trees wait.

Such a gay green gown God gives the larches—
As green as He is good!

The hazels hold up their arms for arches
When Spring rides through the wood.

The chestnut's proud, and the lilac's pretty,
The poplar's gentle and tall,
But the plane tree's kind to the poor dull city,
I love him best of all!

—E. Nesbit.

A May Party

BY HANNAH G. FERNALD

The Queen Mother and the Prince walked slowly down the steps and stood for a few moments on the sidewalk, debating whether to turn up or down the avenue. In every-day life the Prince was plain "Roger" and the Queen was plain "Mother"; but on those delightful occasions when they went out into the world together to seek adventures, they preferred to play at being Royal Personages in disguise. Roger said that it was "more fun," and his mother said that it "helped the illusion," and so, as usual, they agreed perfectly.

The tall, good-natured policeman saluted as he sauntered past them, and the Prince squeezed his mother's hand.

"D'you think he knew us?" he whispered anxiously.

"I think he mistook me for a Mrs. Seymour, whom I am said to resemble," she whispered back, and then they both laughed.

"Up or down?" asked Roger doubtfully.

"Let's go with the breeze," said Mrs. Seymour, and Roger held up a little wet forefinger to make sure from which direction the gentle puffs of warm, fragrant air really came. Straight up the avenue the breeze blew, and up the avenue went the Prince and the Queen Mother.

"The square's up this way," said Roger contentedly, "and I feel as if we must be going to have a really beautiful adventure today!"

"That's because it's May," answered his mother; and she sang under her breath:

Sing hey, trolly lolly! O, to live is to be jolly
When the springtime cometh with the summer at
her heels!

They walked happily on and on; at first looking out sharply for adventures, but gradually forgetting what they were in search of, in their enjoyment of the gay beds of hyacinths and tulips which brightened nearly every lawn. And then, when even Roger had quite forgotten, the adventure began.

A very little girl came running up a

side street just ahead of them. As she turned sharply into the avenue she stumbled and fell, splashing herself with the contents of a tin pail which she carried. In a moment she sat up, crying pitifully.

"O, Mother!" cried Roger, "it's the Princess in Distress!" Before Roger could reach them the Queen Mother was down on her knees beside the child, kissing and comforting her as mothers do. Two older girls, flushed and panting, suddenly rounded the corner and stopped, gazing in astonishment at the little group. Then a shrill voice cried excitedly:

"Libbie, she's done it! She's done it, just as I told you! She's spilled the limonade!"

The poor little Princess in Distress redoubled her wails, and the second child burst into tears, too. It was really dreadful!

"Hush, Minnie!" cried the oldest girl a little sharply. "D'you s'pose she wanted to fall?"

"She needn't have run, then!" sobbed Minnie.

"And she's hurt her poor little knee, too!" said the Queen Mother gently, at which every one fell to examining the wounded member, and presently the tears all ceased. Then Libbie turned quite naturally to tell Mrs. Seymour all about it.

"You see, it was a picnic," she said. "We're going to the Square to play until five o'clock. We've got sandwiches and an orange"—she waved a brown paper bag—"and there was limonade in the pail. Fan teased so to carry it that I let her, but she ran ahead when we stopped for a few minutes to talk to a girl we met. But we can have the picnic just the same," she added bravely; "we've got the sandwiches and the orange left!"

Roger drew a long breath. Three little girls and one orange—at a picnic! Mrs. Seymour looked kindly at these little people, who were evidently not used to parties and picnics; their cotton dresses were faded and plain, but as clean as clean could be, and their faces, now that the tears were gone, were very bright and friendly.

"May my little boy and I go to the picnic with you?" asked Mrs. Seymour; and the little Princess, hopping up to grasp her hand, cried eagerly, "O, do!"

"There's only three sandwiches!" began Minnie, but Libbie frowned her into silence and said prettily,

"We should like to have you come!"

Roger took little Fan's hand, and the picnic party marched gayly forward to the square. They found pleasant seats near the fountain, and the Queen Mother left the three little girls sniffing at the hyacinths while she and Roger hurried to the nearest store, "to find their share of the lunch," she explained.

Roger slipped a shining quarter into her hand, his last pocket money. "Banananas," he whispered, and his mother nodded.

"I'm afraid we can't manage the 'lim-

onade' for that precious baby," she said, "but we'll do our best!" And a very good best it proved. The smiling grocer heaped a basket so full of oranges and bananas and brownie crackers and animal crackers and little cakes with pink frosting that Roger could scarcely lift it. The Queen Mother paid for the basket, too. "There'll be plenty left for them to take home, and I'm sure there are other little folks," she said wisely.

The grocer had just called a boy to carry the basket when a street-piano began to play in the next square.

O run, Roger! run!" cried the Queen Mother. "Tell the man I want him. Ask him to come here.

Roger almost flew, and the astonished Italian stopped in the middle of a gay tune. He trundled the piano slowly back to the corner where Roger's mother stood waiting with her pocket-book in her hand. They talked a few moments and then the Italian, his face wreathed in smiles, sat down on the curbstone under a shade tree—to wait, apparently.

Roger and his mother went back to the picnic, where Libbie welcomed the basket with sober pleasure, Minnie with frank rapture and the little Princess with elfish glee. She was very pretty—the dark little Princess! They sat on the soft grass beside the fountain and feasted merrily, while the Queen Mother told stories.

They had almost finished when little Fannie cried eagerly, "A piano! A piano! O, will he play?"

"No!" said Minnie gloomily, "they never do where I am.

But this one did! It struck into the most bewitching dance tune, and played, and played, and played, while the children danced, and danced, and danced! Even the sedate Libbie frisked delightfully and the little Princess—no longer in distress—whirled about like a bit of thistle-down. One after another the children sank to the ground, breathless and laughing, but still Fanny capered on, her cheeks crimson and her black curls flying, until the Queen Mother snatched up the excited little creature with a kiss, and the piano played a slower measure.

When the smiling Italian had moved away with a last wave of his hat and the remaining goodies had been gathered into a basket "for the little ones at home," it was time to go—the picnic was over.

"Good-by! Good-by! Good-by!" called the little girls at their corner, and "Good-by! Good by!" called Roger and his mother. There was much waving of hands, and little Fanny ran back three times to be kissed!

They were gone at last, and Roger took his mother's hand again.

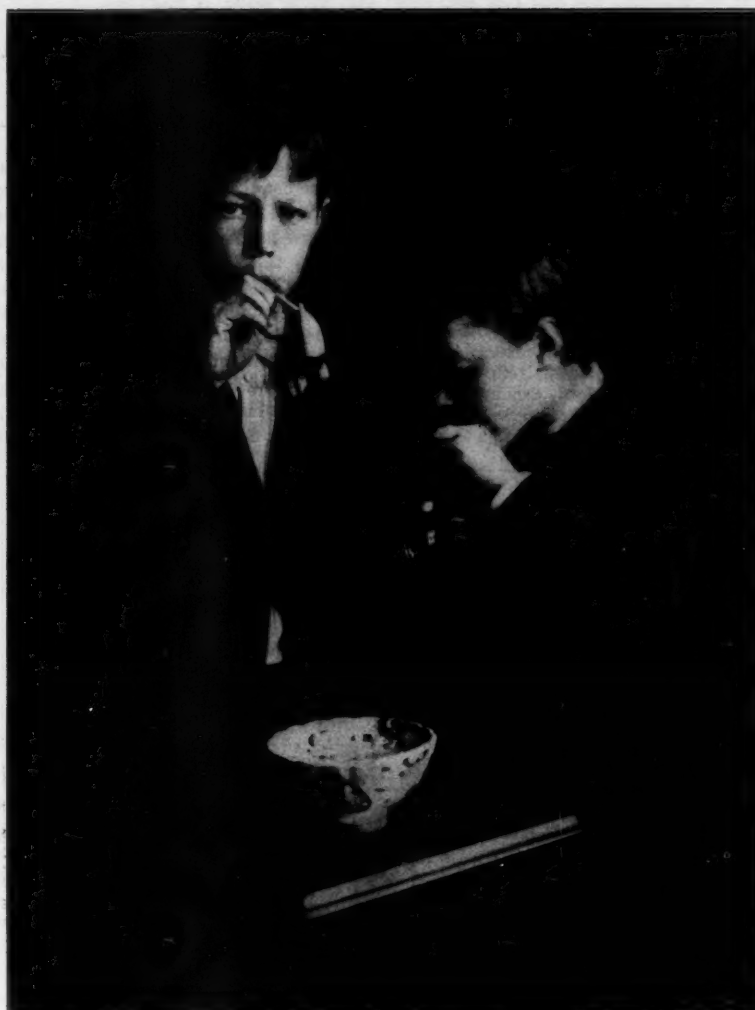
"I knew we should have a beautiful time," he said happily. "Somehow—there's adventures wherever you go, Mother!"

"It's May!" laughed Mother, and again she sang under her breath:

Sing hey, trolly lolly! O, to live is to be jolly,
When the springtime cometh with the summer at
her heels!

A Meeting with Louisa Alcott

During my first visit to Boston in 1862, I saw at an evening reception a tall, thin young woman standing alone in a corner. She was plainly dressed, and had that watchful, defiant air with which the



Photograph by Jane Dudley

The Bubble-Blowers

Could heads uneasy doff the crown,
Such calm, untroubled brows to wear,
Could shoulders lay their burdens down,
And leave awhile a kingdom's care—
Let crowns and kingdoms all be going;
Kings would go back to bubble-blowing!

Could men and women over-wise,
Find for an aching forehead ease,
To win your clear, unworried eyes
Who would not share your pipe of peace!
What if the way you might be showing,
Dear dreamers, at your bubble-blowing!

Written for *The Congregationalist* by
ANNA BURNHAM BRYANT

woman whose youth is slipping away is apt to face the world which has offered no place to her. Presently she came up to me.

"These people may say pleasant things to you," she said abruptly; "but not one of them would have gone to Concord and back to see you, as I did today. I went for this gown. It's the only decent one I have. I'm very poor"; and in the next breath she contrived to tell me that she had once taken a place as "second girl." "My name," she added, "is Louisa Alcott."

Now, although we had never met, Louisa Alcott had shown me great kindness in the winter just past, sacrificing a whole day to a tedious work which was to give me pleasure, at a time when every hour counted largely to her in her desperate struggle to keep her family from want. The little act was so considerate and fine, that I am still grateful for it, now when I am an old woman and Louisa Alcott has long been dead. It was as natural for her to do such things as for a pomegranate tree to bear fruit.—*Rebecca Harding Davis, in Bits of Gossip.*

The Proper and Desirable
Adornment of Houses
of Worship

The Beginnings of Beauty in Churches

By Henry T. Bailey

Some Suggestions Easily
Realized by the Average
Church



Mr. Bailey is one of the best known and most popular lecturers and speakers on art themes in Massachusetts. He was for a number of years state supervisor of drawing, and is now editor of the School Arts Book. He is an occasional lecturer at Hartford Seminary and an active member of the Congregational church in North Scituate, Mass., where he resides.

that had departed, but sunk in ignorance of true beauty, proud of its freedom from the State, but oppressed by poverty through the withdrawal of princely patronage, the churches of America were open to temptation. Then it was that they were tempted by the seven devils named Expediency, Insincerity, Sham, Imitation, Illusion, Incapacity and Neglect, and the last estate of the sanctuary became worse than it had ever been before in the whole history of Christianity.

bling edges. Barring a few Colonial church buildings, mostly imitations in wood of Wren's stone churches of London, Protestantism had built in America prior to 1870 not more than a score of durable churches of any architectural merit whatever.

The present generation, more open to truth and beauty than any which has preceded it, has inherited this legacy of sham and ugliness. What can be done to mitigate our woe? We cannot afford to tear down and build better; the needs of our brothers in slums and mountains and jungles appeal to us too strongly to admit of such selfish indulgence. We know, or think we know, that vital Christianity is not dependent upon its environment; the peace that passeth understanding and the joy that is full may flood the soul under a haystack or in the prison pen of Ava.

And yet we sympathize with David in his house of cedar as we think upon the sanctuary. Shall we live in beautiful homes and worship God in ugly temples? Has God changed since the day when Moses gave commands to people whose only shelters were tents to build a tabernacle with walls of acacia wood overlaid with gold, with foundations of silver, and hangings of fine twined linen embroidered with cherubim and cunning work in blue and purple and scarlet? Ought not places of worship to be always of such a character that those who come may find strength and beauty in his sanctuary? Out of Zion the perfection of beauty God shines.



Notre Dame, Paris

Americans who never go to church go to Europe to see churches! They return with memories of Sultan Ahmed's mosque at Constantinople, within its walls a garden, its domes and minarets rising through a grove of silvery poplars dotted with cypress trees. They cannot forget Notre Dame of Paris, its approach beside flower beds, a park for the common people its appropriate background. The one thing they remember clearly about any city or town or hamlet in England is the cathedral close, the churchyard—quiet, beautiful, a place of grass and flowers and trees, of ivy-mantled walls and dappled lawns.

It is a far cry from all these to a Quaker meeting house! Anglicanism dimmed the glories of the altar, Puritanism removed saint and angel from doorway and window. Quakerism stripped the walls of roses and lilies within and of ivy without, and left the house swept and whitewashed. From the standpoint of esthetics the condition of the early Protestant churches of America is well described by the Prophet Joel, "That which the palmerworm hath left hath the locust eaten; that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten."

But the human spirit loves beauty. It cannot long endure an empty sanctuary. Hungering and thirsting for the glory



Sultan Ahmed's Mosque, Constantinople

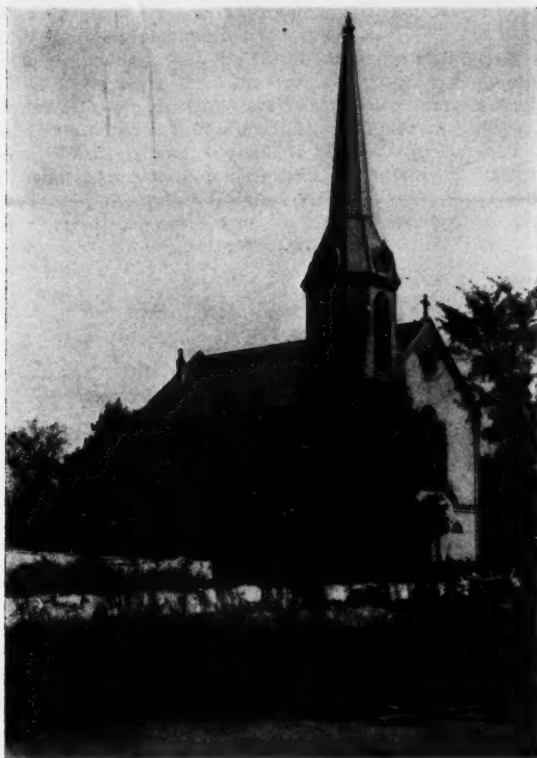
Durable stone and brick became lath and plaster; honest marble and metal were driven out by graining and gilding; genuine colored glass disappeared and stippled glass filled the windows; real arches and columns gave place to wretched cheats in paint and whitewash.

And outside there was no ivy, no lawn, no flowering shrub, no tree, only the barren meeting house yard, with its unkempt paths of loose gravel stones, or worse, its "concrete walks" with crum-

Our churches should be like the king's daughter, "All glorious within," and as seen from without a pleasant thing for the eye to behold. However unfortunate the structure certain excellencies are possible:

1. WE CAN HAVE CLEAN CHURCHES

The house of the Lord should be immaculate in every nook and corner, not only because it is his house whose eyes see everything everywhere, but because



"Trees alone are enough to make a churchyard attractive."

dirt is unhealthful and unsightly. An ungodly sexton is bad enough, but an untidy one is worse—apparently. He sweeps the audience-room occasionally, the vestry semi-occasionally, the "back-room" and the dark corners never. He dusts the pulpit once a week, half dusts the pews, but cleans other accessories only when told, and then with maledictions. Such things ought not so to be.

The church building should be a model of good housekeeping for the perpetual admonition of every parish housewife, and if the sexton has low ideals, either the ideals must be raised or the sexton removed. If they are very low, the probability is that they cannot be raised to the proper point, the point of perfection, even by raising the man's salary. The only hope lies in a new man, either a young man whose mother was a good housekeeper and too poor to hire help, or an old man who has seen service in the navy.

2. WE CAN HAVE CHURCHES OF UN-OBTRUSIVE COLOR

If the building is of stone or brick, the natural colors are the best colors, especially if the walls are of the same material throughout. But if the structure is of wood, it must be painted, and it must be painted in what the French call neighborly colors. A church ought not to disturb the peace! Like the good women in Ephesus, it should make itself attractive by its discreet, quiet and modest dress.* Warrant may be found for this in nature. As a rule, the smaller things are brilliant and many colored, the larger things are sober and simple in coloring. An elephant is not colored like a dog-bane beetle! An oak does not look like a head of Sweet William! A little cottage amid its greenery may be red and white, but a great church should be gray and dignified. Stripes and patches

and rainbow hues are out of place upon any large building, certainly upon one dedicated to the worship of the high and lofty One that inhabiteth eternity, whose name is Holy.

The color chosen should be a light gray, mixed with some shade of red, orange or yellow to give it an agreeable hue. Any admixture of blue should be avoided, for blue is a cold and repellant color, almost sure to be inharmonious in combination with the greens of nearby foliage. The precise hue of color most appropriate will be determined by the environment. It must be such that, summer or winter, the church will appear happily at home in its place, having a good report of them which are without.

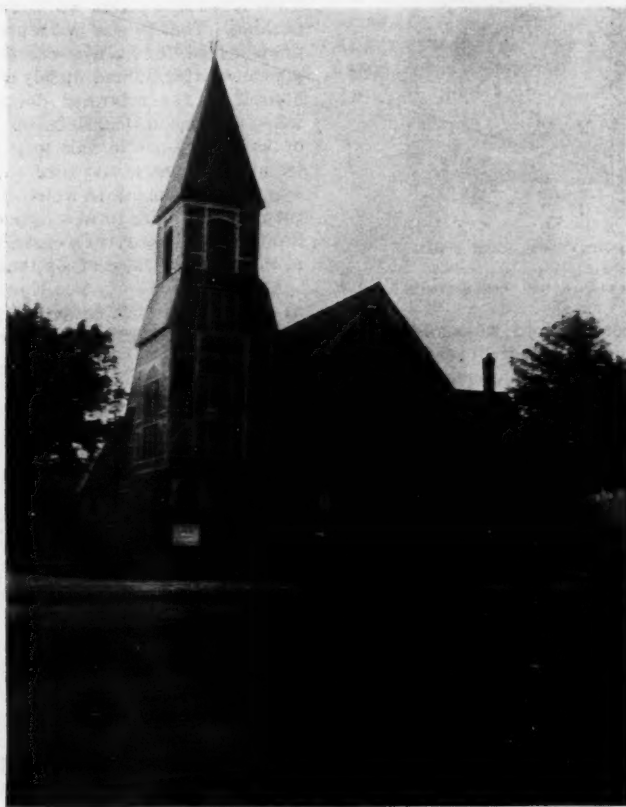
3. WE CAN HAVE LAWNS AND TREES

How often people admire the street of old Deerfield and regret that the streets of their own cheap-looking town are unshaded. How strange it is that when told how the fathers planted and others enjoy the results of that planting, it never occurs to them to plant that their children's children may rise up and call them blessed in consequence. Trees alone are enough to make a churchyard attractive. When God would glorify Zion he said, "The glory of Lebanon shall come unto thee; the fir tree, and the

pine tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious."

But not all churchyards are sufficiently ample for trees, possibly not large enough for shrubs or even grass, for in some cases there is no churchyard. If, however, there is a place five feet square not needed for the approach to the door, it should be made beautiful with grass or flowers. If there is a narrow space outside the walls too dark and damp for grass, it may become a bed of ferns. If ferns won't grow there, the space should be given over to death and decently graveled or paved. If the building is without gutters and conductors and the drip from the eaves destroys vegetation close to the walls, give that space up to drip, gravel it or at least keep it clean, and hide it by a hedge of dwarf barberry or some other hardy low-growing shrub, planted just outside the line of drip.

If the churchyard is ample—it ought to be—what possibilities it affords for service! I shall never forget an experience I had long ago in London. One day when visiting the Tower I became possessed with a wild whim to see East London alone, to go slumming through the notorious dock region towards Limehouse and the Isle of Dogs. What harm? It was midday. I set out gayly, and turned down Nightingale Lane into the narrow, dirty and dark alleys of Wapping. Filthy women leaned from the windows and stared at me as I passed; half-drunken men loafed, smoking in the doorways, and followed me with their eyes. I began to feel uneasy; I longed for a companion. I walked into alleys which had no other end, and had to retrace my steps. This aroused the suspicion of the low-browed folk and suggested dark possibilities. I was thankful for daylight. I walked on and on.



"Without architectural merit."

*Twentieth Century version of 1 Tim. 2: 9.

I did not dare to stop to consult my guide-book on the street corners, for there the gloomy, inquisitive faces were in groups. Keeping the river on my right, I walked on and on and on. Would this fearsome wilderness of shabby houses never end? O, if I could only take a look at the map in my pocket!

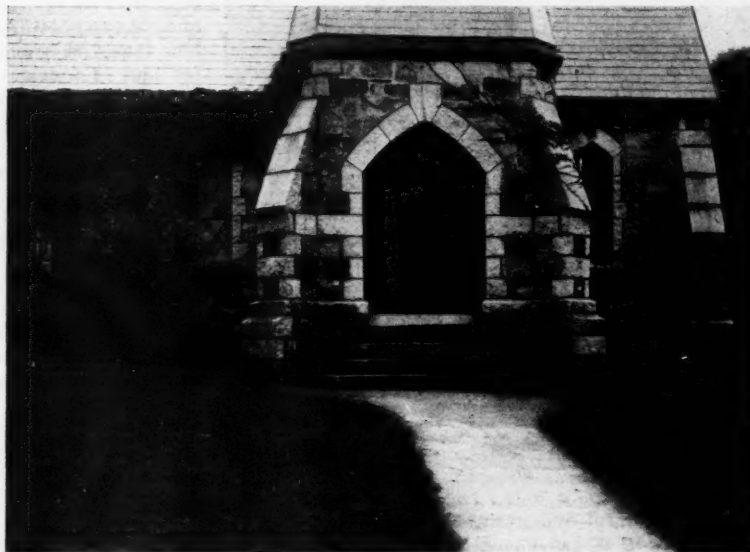
Suddenly—I shall never forget it to my dying day—without the slightest premonition I came upon St. Paul's, Shadwell. The gates were open. There in the midst of its pretty little garden rested the dear old church. The yellow walks led through green bits of lawn, beneath fragrant trees in whose shade seats had been placed for such as I was at that moment. And there in the midst was a fountain of pure water, and a cup offering itself in His name. I drank and thanked God, and consulted Baedeker in peace; and the birds sang and the flowers bloomed and the fountain tinkled, with no angel with flaming sword, no policeman with his club to defend them. Here was a paradise in the midst of purgatory. In the midst of death I found myself in life.

And such, according to its degree, should every churchyard be. The fountain need not be costly, nor the flowers exotic, perhaps the fountain is not needed at all; but the cool green is needed everywhere, and the cheerful flowers, and the inviting seats. Take down the cast iron fence of spears, open the gates, let in the children and the sick, let in the nervous and the weary. Make the place so beau-

tiful that it needs no other protection than its own splendor.

To do this requires only co-operation—a cleaning bee one day and a digging bee another, an excursion into the country one day and a planting day the next. The native ferns, asters, goldenrod, pyeweed, wild rose, barberry, sumach and shad bush, the running blackberry, the woodbine and the Virginia creeper are all that can be desired.

"I think the running blackberry would adorn the parlors of heaven," said Whitman. I think it would adorn a churchyard, at least, if it were given half a chance. It would help, with its fellows from field and wood, to make it possible to say of many a churchyard, "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations."

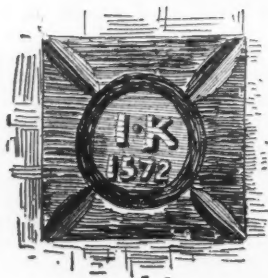


"Made beautiful by grass and flowers."

The Unusual Experiences of John Knox

A Sketch of the Father of Scotch Presbyterianism

By ISAAC OGDEN RANKIN



GRAVE OF JOHN KNOX
Tablet in the pavement between St. Giles
and Parliament House, Edinburgh

The Scotland into which John Knox was born four hundred years ago contained three great contending powers—a rich and haughty and corrupt Church, a turbulent nobility and the king. On the south lay the dreaded power of England—at once a threat to the national life and a refuge for the defeated party in the civil wars and court intrigues. Beyond lay France, always ready to use Scotland as a weapon in her quarrels with England. As for the people, they were the servants of the Church or the vassals of the militant lords.

Knox's birthplace, Haddington, between the Lammermuirs and the German Ocean, a town then of less than three thousand people, was a stronghold of the Church, with its two monasteries and an abbey. His father and both his grandfathers were tenant farmers or soldiers of the Earl of Bothwell, he himself carried

his martial spirit into the service of the Church.

Of Knox the priest we know next to nothing. That he was not a preacher we know indeed, for his first call to the pulpit came after he had openly committed himself to the reformed doctrines and taken up arms in their defense. We hear of him only once in this long period of twenty-four years, and then as a notary—an office of the law in which the priests then served. This total eclipse of so militant and self-assertive a character is one of the strangest facts of a strange career.

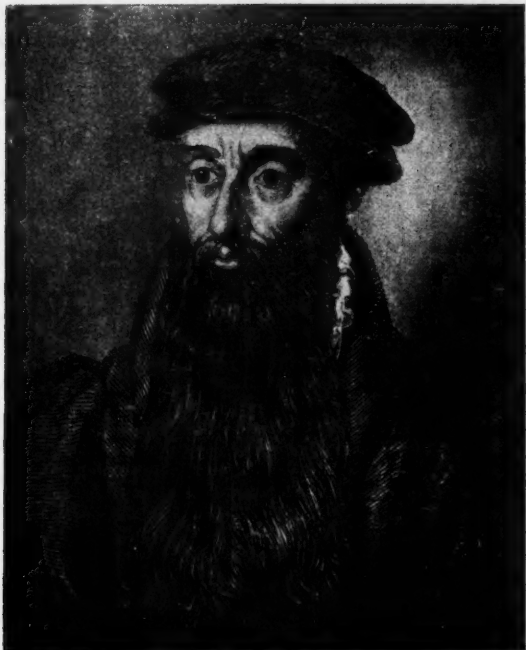
At the age of forty-two Knox appears as companion of George Wishart, the pioneer of the Scottish Reformation. In a sense the controversy had become personal between Wishart and the greatest leader of the priesthood Scotland ever developed, Cardinal Beaton. Beaton was a notorious evil liver, the haughty and absolute master of all the resources of the wealthy Church. Wishart was a scholar and preacher, and had become the idol of the people. Beaton arrested him, and Knox begged to accompany him to trial and the stake. But Wishart sent him back to his pupils and told him that one victim was enough.

Wishart's burning was speedily avenged by the assassination of Beaton by a party of gentlemen who seized and held the castle of St. Andrew's for months against the forces of the Queen Dowager, Mary of Lorraine. To these rebels Knox and his pupils joined themselves, and it was the garrison of St. Andrew's which called

and compelled him to the work of the ministry. In the end the queen called in the aid of French ships of war and compelled surrender, and Knox was sentenced to the French galleys.

It is hard for us, in these days of steam, to realize that fighting vessels propelled by oars were in use down through the wars of Napoleon. They were long, slim, wicked looking craft driven by one, two or three ranks of oars, worked by prisoners or criminals chained to their benches. Of the allied Christian fleet which in the year before the death of Knox broke the Turkish power at the battle of Lepanto, more than two thirds were galleys, and twelve thousand Christian galley slaves were liberated from the captured Turkish fleet. Knox served at the oar on the rivers of southern France, and once the galley on which he worked visited Scotland, and he prophesied his return. For nineteen months Knox was in the galleys, but even there he found time and opportunity for a certain amount of literary work. But the work and hardships may have contributed to that frailty of body from which he always suffered.

Knox and his companions were released at the intercession of the English King Edward VI., and the next five years were spent in the service of the Church of England. His work began on the Scotch frontier, but he was soon appointed chaplain-in-ordinary to the king, and had a hand—a reforming hand we may be sure—in the making of the English Book of Common Prayer and the Articles



JOHN KNOX

of Church Belief. He was offered preferment and refused to become Bishop of Rochester at the king's wish.

The accession of Mary drove Knox once more into banishment. He was one of the pastors of the Church of the English Exiles at Frankfort for awhile; but left, with many of the congregation, after a disagreement over the necessity of liturgical forms, and he and his friends moved to Geneva where a church of over two hundred English-speaking members was formed.

Then came a fruitful ten months in Scotland in which he was able to give form and impetus to the growing reformation movement. And, furthermore, Knox carried off, against the opposition of the father, not only the woman to whom he was engaged, but her mother. The next three years were spent quietly in Geneva: "The most perfect school of Christ that ever was in the earth since the days of the apostles," he calls it.

Scotland and Mary de Medici, Regent of France. Elizabeth came to the English throne in the following year and never forgave Knox for his book, so that England was thenceforth closed against him. And since Elizabeth's accession opened the door of return to the English exiles Knox was left without a congregation and forced to return home to Scotland.

The country was seething with civil and religious discord, and only held down by French garrisons. Civil war broke out almost at once, and Knox became the trumpet voice of the reforming party. His preaching undoubtedly encouraged the image breaking which destroyed or stripped the Scottish churches. But Knox had been long a priest. He knew the inside history of the monasteries and the fascination of the sacramental system, and he had no scruples. With the death of Mary and the triumph of the Reformers the way was open for his constructive talents.

Knox was admitted to citizenship and saw much of Calvin, with whose opinions in theology and Church government he was entirely in accord. At this time, also, Knox had a hand in the famous translation of the Bible, known as the Genevan Bible, which was long popular and influential in England. In this period Knox committed the great indiscretion of his life, the writing and publication of the pamphlet called the Monstrous Regiment of Women. No wonder Calvin disclaimed connection with it for it was directed against three ruling queens in lands where the fate of the Reformation was at stake, Mary of England, Mary (of Lorraine) in

The jurisdiction of the pope was abolished in Scotland, the mass was forbidden and the first Scottish Confession was adopted by Parliament.

Then came the harder work of organizing the church. Knox became minister in Edinburgh and the leaders were sent to the other cities, but trained ministers were hard to find. A Book of Discipline was next prepared. But the greed of the nobility defeated the re-endowment of the Church, and the new General Assembly of the Church began its work under great difficulties.

The appearance on the scene of Mary Queen of Scots opens that passage of the life of Knox which is best known to the general public. He was the one man whom she could neither charm nor cajole. Their relations have been interpreted in every key from that of malignant discourtesy and unwomanly scolding, to the hint that Mary, whose French husband had been a weakling and who knew and loved a strong man when she saw him, would have liked Knox for a husband. The fact is that Knox, who in his heart thought no woman fit to rule and who at every point held opposing opinions, was "faithful" in his dealings with the queen to the point of admonishing her about matters personal as well as political. And as their convictions, ideals for Scotland, tastes and morals were formed in opposing schools it is not strange if they disagreed.

The familiar portrait of Knox, with the flat cap, large nose, full lips and prodigious beard, speaks to us through bright and fearless eyes. One need not be a Puritan to realize that there was something winning as well as mastering in such a man as it depicts. The fact that Knox at fifty-nine won the love of a girl of sixteen, says something for the compelling charm he had for women. But his friendships with the best men of Scotland tell us far more and of a higher charm. His power over the people from the pulpit has been seldom equaled in this history of the world. And his whole career shows that he deserved the epitaph which the Regent



St. Giles Cathedral, Edinburgh

Morton spoke over his open grave, "Here lies one who never feared the face of man."

The work of Knox was first to clear the ground for better building. It has been claimed that the papal Church was more corrupt, as it was more powerful, in Scotland than anywhere else in Reformation times. However that may have been, nowhere else was it swept more thoroughly out of the lives and love of men. And the second—the constructive work of Knox and his fellow-reformers—was done with an equal thoroughness. No later effort of kings could overturn that characteristic Scotch Presbyterianism which is still the ruling power of the land and which has planted itself wherever Scotchmen go to settle or to preach. The ideas of Knox are still militant and still broadening their field, though his followers have mellowed their opinions and their manners. And this permanency is largely due to the central ideas of the great Scotch reformer, the unmediated authority of Christ in his Church and the direct responsibility of the Church to Christ.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 14-20. Spirit-filled Christians. Acts 2: 1-4, 41-47.

What prettier sight is there on a spring morning than a kitten or a puppy or a lamb frisking about? We look on and say "Isn't he full of it?" Or we see a group of frolicsome children or a squad of college boys indulging in all sorts of pranks and we say, "They are just full of it, aren't they?" What do we mean by that expression? Simply that the young animal, be it kitten, lamb, child or college boy, is full of the special quality and energy which belongs to a kitten, a lamb or child or college boy. They are all displaying in an intense degree the traits which differentiate them at this stage in their life from other members of the animal creation.

Apply this homely illustration to our subject. Who and what is the spirit-filled Christian? Surely he is the one who exhibits in a marked degree the qualities for which the words Christian and Christ stand. He may or may not be speaking in meeting. He may or may not manifest any "unction." But in him we see not simply a Christian tinge but a permeation of the whole nature with the ideals and spirit of Jesus.

Important it is that we get this thought clear in our mind. We cherish strange ideas as to what it is to be filled with the spirit. The process and the result have so often been represented as foreign to the normal Christian life, as involving an experience so difficult and supernatural that we have to strain and struggle to attain it. This is not the Biblical conception. Some men in Old Testament times were inspired to formulate laws and in other ways to express the will of God to the people; other men were inspired by the same spirit to become cunning workers in brass. Some men in New Testament times were inspired to speak in strange tongues, amazing those who listened; many others were inspired to take their food with gladness and singleness of heart at home and to go out among the people daily remembering Jesus Christ. Today an Evan Roberts is inspired to lead a revival, but thousands of others in the Welsh churches are equally inspired to clean up their lives, pay old debts, become reconciled to their brethren.

A spirit-filled Christian then is filled with

the spirit of Christ, and what was that spirit? First of all one of total submission to the will of the Father. The days came and went for Jesus according to the will of the Father for him. From at least twelve years of age he had made over his ambitions to his Father, given to him the conduct of his life, and wherever Jesus went he breathed the spirit of a great trust in a personal righteous and tender Father.

Jesus' spirit was one of sensitiveness to right and wrong. No flimsy excuses, no selfish consideration blurred his moral judgments. In every question touching his personal honor and purity, in every question pertaining to public righteousness, he went unerringly to the heart of the moral principle involved, and never swerved an iota from it.

And his was a spirit, too, of a mighty compassion. He yearned over needy and sinful folk. The amount and variety of trouble in the world ever fed the fountains of his pity. Happy as he was in his trust in his Father, unclouded as were his moral judgments, he always carried upon his heart the sorrows, wrongs and the shame of others, and the one thing to which he devoted his time and thought was the relief of individuals and the reconstruction of society.

Have we the spirit of Christ? Let us look for the answer not to our readiness to participate in meeting and our success as public speakers, but let us examine our lives in these three particulars. Do we really trust our heavenly Father to the exclusion of worry and fear? Have we made our lives over to him? Are we increasingly sensitive to right and wrong? Are we keeping our consciences undefiled? Are we helping to make a public conscience that will shrink from the approach of evil in any guise? Do we really care for uninteresting and unlovely people, those in our own circle who are hard to get along with and those elsewhere who are having a fierce fight with sin or poverty or with riches or with distress of any kind? If we can say yes to these three leading questions we certainly have something of the spirit of Christ and we may hope that if we follow him more and more in these particulars and keep every chamber of our souls open to the manifold approaches of the divine spirit we shall in time, with God's help, come to deserve the title "spirit-filled Christian."

POINTS TO THINK AND TALK ABOUT

If you have ever realized that you were filled with the Spirit under what were the antecedent circumstances?

What hinders any Christian from becoming a spirit-filled Christian?

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 28

Mrs. J. E. Bradley led the meeting. Tender mention was made of Mrs. W. N. Snow, one of the two remaining charter members of the Suffolk Branch, who died on April 21, and of Miss M. P. Hulbert of Pittsfield, corresponding secretary of the Berkshire Branch, of whose sudden death on the 27th the morning papers had brought tidings. A letter was read from Miss H. J. Gilson of Melsetter, in

the mission to East Central Africa, telling of success at that station, only three years old. She spoke also of the need for an associate for Miss Julia Winter, who went last year to Mt. Silinda. Miss Winter lives a quarter of a mile from the other missionaries, and beside studying the language and teaching in the school, has care of the sewing classes and laundry work. Though suffering with fever she is trying to initiate the native girls into the secrets of housework and decent living.

Miss Keith, lately returned from Kobe, Japan, spoke of present opportunities there. Since the Y. M. C. A. has done so much for the troops in Manchuria and the missionaries have been so helpful to the soldiers, both on the way to the front and when sick and wounded in hospitals, all opposition is silenced. Miss Daniels, our missionary at Osaka, has admission to twelve rooms in the convalescent hospital, each with fifty cots. When she begins to talk with one man others gather about, and as she tells of the trust in the Unseen Father that helps to bear sickness and trouble, their questions are eager and searching.

The peculiar conduct of Evan Roberts, the Welsh revivalist, in some of his meetings in Liverpool naturally has called forth some criticism. "Do not judge too severely," says John Watson, D. D. "The Celt is made to see visions and dream dreams. The power of vision is a very fine, if very critical, gift of God. The Hebrew prophets were not always masters of themselves."

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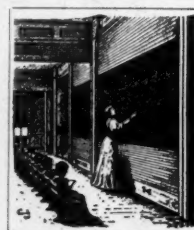


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Our Lord's Prayer*

By Rev. A. E. Dunning

There is no voice which has ever been heard, either in heaven or on earth, more exalted, more holy, more sublime, more fruitful than this prayer offered up by the Son of God himself.

—From Melancthon's last lecture.

What is commonly called the Lord's Prayer is not his petition, but one which he taught his disciples to offer [Matt. 6: 9]. Single sentences of his prayers are preserved in the Gospels, such as John 12: 28; Matt. 11: 25; 26: 39. We know that he often spent hours in prayer. But this seventeenth chapter of John stands by itself, as the one complete prayer Jesus is said to have offered which has been preserved to us. The fragment of it which has been selected as a lesson should not be studied by itself alone. The entire chapter is the lesson. The best way to prepare to teach it is first to commit it to memory.

It should be interpreted in connection with the circumstances in which it was offered; for men pray according as they feel. Jesus was at the crisis of his life, with his followers around him, from whom he was about to part. He gathered up in his thought the retrospect of his past, presented himself, his work and his disciples to his Father and surveyed the future of his Church as animated by the love which subsisted between him and his God. To understand this petition one must be in the spirit of prayer, in sympathy with the work of Jesus redeeming the world, and in love with his disciples known and unknown throughout the world. Then the successive thoughts of the prayer may be contemplated as:

1. *Christ's mission accomplished* [vs. 1-5]. Often he had said that his hour had not yet come: in the glad time when he honored the wedding feast [John 2: 4], in the perplexing time when he declined to go up to Jerusalem with his brothers [John 7: 6], in perilous times when he braved the threatening Jews [John 11: 9]. He had longed for its coming [Luke 12: 50], shrunk from it [John 12: 27], and now he faced it. It was to make the Father glorious and the Son before the world [v. 1].

But why should he say that he had fulfilled his mission [v. 4]? His work is the conquering of the world by overcoming its selfishness and sin, by redeeming the world through delivering mankind from the power of evil. Yet the world is still in the grasp of wickedness. Men hate and fight and defraud and deceive and kill their fellowmen. Greed, lust, war, run riot today. But the forces had been set in motion which would conquer even when Christ had not yet been crucified. He had shown to men the holiness of God, his hatred of sin, his love, his mercy. He had given eternal life to those who confessed his authority [v. 3]. His work in the flesh was done, and the work of his disciples had begun.

2. *Christ's revelation to his disciples* [vs. 6-10]. He had manifested to them the character of the Father, and fitted them to make it known to others by keeping his word [v. 6]. They had received his teaching and himself as coming forth from God to them, and had possessed themselves of his words with certainty [v. 8]. In doing these things they had fellowship with the Father and lived in the experience of eternal life [v. 3]. For those who had this experience Christ loved to pray; prayed with the joyful and loving consciousness that he possessed them [v. 10]; and so continues now to pray for his disciples [Heb. 7: 25]. To realize that we have such an intercessor is to know the feeling of the apostle when he told the Roman Christians who shared his life that in all their trials, "We are more than conquerors through him that loved us."

3. *Christ's prayer for his disciples* [vs. 11-19]. What did he ask of God for those whom he loved? That God would keep them in his own disposition and character [v. 11] as Christ himself had kept

them by his companionship and personal influence [v. 12], that they might experience constantly the joy which he had in giving himself for mankind to bring them into the likeness of the Father [v. 13]; that God would keep them while in the world of business, of society and of contact with all sorts and conditions of men, out of the power of the evil spirit [v. 15] and in the spirit of Christ which is not of the world [v. 16]; and to set them apart for holy service, from all contact with evil—to do this through their obedience to the truth [v. 17] which he had imparted to them from God [v. 14].

He solemnly declared that they were in the world on the same mission and on the same authority with which he had lived among men [v. 18]; and that not only for his mission, but for their sakes he had set himself apart, in order that their personal loyalty to him might spur them to greater devotion to do the will of God through obedience to his truth [v. 19].

4. *Christ's prayer for all believers* [vs. 20-26]. It is just what he had asked for his disciples at that time. Looking forward to the consummation of his mission in the drawing of all men unto himself, he desired that we who now believe in him, should be one in spirit with him and with the Father. Then we shall be of the same spirit with all disciples who are thus one with God. Whatever differences of opinion exist between those who seek with singleness of purpose to live Christ's life, these differences will disappear with more perfect knowledge. It is in the disposition and purpose of Christ shown in his disciples that the glory of God is revealed to the world. To be with Christ now is to behold his glory, to know and share in the love of the Father for the Son [v. 24] and to enjoy constant fellowship with the Father and the Son. He whose love for mankind was so great that he laid down his life for all men, chose these things for us as our supreme good. If we join with him in this prayer it will certainly be answered, and the answer will be revealed in our lives.

The Young Women's Christian Association of New York City distributed, at their services on Easter Sunday, about 1,400 copies of the illustrated edition of The Song of Our Syrian Guest, that helpful and comforting interpretation of the Shepherd Psalm.

* International Sunday School Lesson for May 14. Jesus Prays for His Followers. Text, John 17: 1-26.

Closet and Altar

THE LORD'S SUPPER

He took bread and when He had given thanks, He brake it, and gave to them saying, This is my body which is given for you: this do in remembrance of Me.

In every other ordinance there interveneth between you and the Head of the Church another person; in baptism, both your father and the minister; in preaching, the preacher; but in the Lord's Supper there interveneth no one. It is the nearest approach unto the great Head of the Church. Every Christian transacteth for himself with his living and risen Head.—Edward Irving.

This bread and wine are to help us to remember a dying Lord, that we may the better lay hold of the living One and feel the power of his resurrection in a redeemed and sanctified life. These symbols are to help us to realize the Saviour's sacrifice, that in the realization we may rise into newness of life.—J. H. Jowett.

Before Thine altar kneeling low
We bare our sinful hands to Thine;
O holy Lord, Thy pity show,
And cleanse us with Thy touch divine.

Fill Thou these empty palms with food,
The Bread Thou givest from above;
This cup with Thy most precious blood,
The wine of Thy atoning love.

The hunger and the thirst we plead
No meaner feast could satisfy;
O Saviour, in our utter need
Thou, Thou must feed us or we die.
—Harriet McEwen Kimball.

Being fed with heavenly Food and refreshed with the eternal Cup, let us give increasing thanks and praise to the Lord our God.—Gelasian Sacramentary.

What Jesus Christ is to a man settles what everything else is to Him.—Alexander MacLaren.

It is not on what we have to give, but on what He has to give, that our attention should be fixed. Our worthiness to be there is not so good a recommendation as our consciousness of unworthiness; for, the deeper this is, the more earnestly are we likely to apply ourselves to the grace which He offers.—James Stalker.

Almighty God, Father of our Lord Jesus Christ, who hast revealed through Him Thy nearness to humanity, and art graciously inviting us to the fellowship of the table, create in us a hunger after this bread of life, this bread which came down from heaven; and let this immortal food instill into our weak and languishing souls new supplies of grace, new life, new love and new resolutions, through Jesus Christ our Lord. Amen.

O Lord Jesus Christ, Bread of Life, nourish, I entreat Thee, unto life eternal the souls which Thou hast quickened. Be Thou Life to our souls; Purity to our bodies, Illumination to our spirits, Satisfaction to our hearts. Amen.

The Literature of the Day

Andrew D. White's Autobiography

Hon. A. D. White has played so many parts in his career as a publicist, and, by reason of culture, inherited wealth and official position, met so many eminent men and women, that his autobiography is unusually informing and varied in its range of allusion to people and events. Sufficiently subjective in parts, especially in the chapter on his religious development, to justify the use of the title autobiography, it also is crowded with facts pertaining to important events in political and educational history.

Thus the chapter on The Hague Peace



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HON. ANDREW D. WHITE
In his Oxford Robes

Conference of 1890, at which Mr. White headed the American delegation, is based on his daily private journal, and is of surpassing value and worth not only because it shows the development of a spirit of faith in the conference out of the atmosphere of cynicism with which it opened, but also because it shows by intimate revelations why and how Germany at a critical moment in the negotiations was converted from an attitude of hostility to one of candid participation, a conversion for which, it should be said, Mr. White more than any other man was responsible.

Twice representing us both at the court of St. Petersburg and of Berlin, Mr. White's matured opinions about Russian and German character, about the national ambitions of Germany and Russia, and about the characters of Czar Nicholas and Emperor William, are here disclosed in detail. His impressions of Tolstoi also are suggestive and clarifying.

To the educator the work is rewarding for the light it sheds on the moral and pedagogical limitations of Yale in the 50's, on the beginnings of a right study of history in American colleges, in which Mr. White was a pioneer at the University of Michigan, and on the rise and development of Cornell University and the opposition it had to meet from foes of a scientific type of education and especially

from bigots interested in sectarian education.

If Mr. White records his disappointment in the failure of many plans for historical research and many ambitions which the educator naturally has at heart, his story also reveals him as thus defeated because he has always been ready to serve in civic life whenever duty has called. Few Americans have done so many sorts of good for their fellow-countrymen, and few have come through as long and varied a career with as little sense of acts misconstrued and enemies made.

The record of religious and theological development reveals an Episcopalian who has little use for ecclesiastics or ecclesiastical millinery, and who has kept in touch with religion while exposing as few men have done the perils of dogmatism allied with temporal or ecclesiastical power.

[Autobiography of Andrew Dickson White. 2 vols. pp. 601, 606. Century Co. \$7.50 net.]

RELIGION

Christus in Ecclesia, by Hastings Rashdall, D. Litt. pp. 364. Chas. Scribner's Sons. Imported. \$1.50 net.

A remarkable apologetic, an attempt at a reconstruction of theology on the basis of modern Christian scholarly views of the Church, the Bible, the origin and development of human life. These sermons, mostly preached at Lincoln's Inn Chapel, treat of the whole range of doctrinal religious beliefs, as applied to conduct, and with large knowledge of church history are made understandable and interesting to the average man. They brush aside superstitious and traditional formulas concerning the Church, the sacraments of baptism and the Lord's Supper, the priesthood, the inspiration of the Scriptures and the observation of holy days and special seasons which have been most influential in dividing the Christian Church into sects and in creating controversies. That a Churchman should preach such sermons to Churchmen is prophetic of better days for Christianity. While they contain much that does not need to be preached to our congregations they are rich in practical suggestions of benefit to every class of hearers.

Real Salvation and Whole-Hearted Service, by R. A. Torrey. pp. 267. F. H. Revell Co. \$1.00 net.

Forceful, direct sermons abounding in anecdotes from Dr. Torrey's experience as an evangelist, which suggest the quality of his preaching. In relating his many conversations with sinners he has the advantage of stating both his remarks and those of his opponents. Many will be convicted of sin and convinced of duty by these sermons. Some will be repelled by the crass realism with which Dr. Torrey interprets the Bible. For example, he says that God's own definition of hell is "a place of bodily anguish whose victims will be tormented day and night forever and ever."

The Message of the Twelve Prophets, by William D. Murray. pp. 197. Int. Com. of Y. M. C. A., New York. 75 cents.

In the series of Bible Study Courses prepared for business men's and other adult classes.

How to Plan a Lesson, by Marianna C. Brown, Ph. D. pp. 93. F. H. Revell Co. 50 cents net. Four suggestive talks, applying principles of teaching to the thought, plan and uses of the Sunday school lesson.

The Measure of a Man, by Charles Brodie Patterson. pp. 297. Funk & Wagnalls Co. \$1.20 net.

Humanity and God, by Samuel Chadwick. pp. 356. F. H. Revell Co. \$1.50.

A volume of sermons on the great themes of the New Testament, abounding in striking thought, vigorously expressed. Considerable reference to revival conditions, as in the sermons on Christ's Promise of the Holy Spirit

and The Way of the Cross, may give the book added value at the present time.

The Religion of the New Testament, by Prof. Bernard Weiss. pp. 440. Funk & Wagnalls Co. \$2.00 net.

Professor Weiss is best known for his works in the field of Biblical theology and his introduction to the New Testament. Through fifty years of university teaching he has kept in mind the complementary work contained in these pages. It is a summary of dogmatic conclusions, dealing with the material of Christian belief synthetically, giving, that is, the underlying unity of the wide diversity of teaching noted in the earlier works. After introductory chapters on the essence of Christianity and the relations of religion and theology, it considers the conditions of redemption, then the redemption in Christ and finally the realization of redemption. The book shows everywhere the life-long familiarity of the author with Scripture thought and language.

BIOGRAPHY

Thomas Cranmer, by Albert Frederick Pollard. pp. 399. G. P. Putnam's Sons. \$1.35

Cranmer's is perhaps the most representative name of the English Reformation. Its revolt from obedience to a spiritual authority which was at the moment completely subservient to political rivals, its slow movement and frequent returns upon itself, its entanglement with the doctrine of the divine right of kings, which led Cranmer himself to his famous recantation, its comprehension—all find expression in his character and career. He served Henry, Edward and Mary, saving the latter by his intercession, to be repaid by her betrayal and condemnation. To him also the English Church owes many of the beauties of its public order of worship. A judicial, well-balanced and interesting life of one of the heroes of the Reformation.

Chatham, by Frederic Harrison. pp. 239. Macmillan Co. \$1.25 net.

To Americans the story of the life of William Pitt, Earl of Chatham, is of special interest because of his staunch friendship for the Colonies. He was also a great statesman, who "changed the course of modern history" and founded the Empire of England. He was not without faults but his biographers deal in superlatives when describing his moral and intellectual qualities and his service to England. Mr. Harrison most attractively presents the man as he was, with his faults, his inconsistencies, his virtues and his real greatness.

The Heart of Asbury's Journal, edited by Ezra Squier Tipple, D. D. pp. 720. Eaton & Mains. \$1.50 net.

"I laid a plan for myself to travel and preach nine days in two weeks. This was one step toward my former regularity in what appears to me my duty, my element and my delight." In these words Bishop Asbury suggests the secret of his power and the charm of the journals which he kept with such assiduity in his unsettled and adventurous life. He was an itinerant preacher with a gift for organization and his talents were exactly suited to the needs of the American settlements and the infancy of Methodism. His preoccupation with the things of the spirit and the affairs of the Methodists, however, leaves us disappointed when we come to search the journals for other material. One sighs in vain for more general information from one who traveled so constantly during the Revolution.

Hannah Logan's Courtship, edited by Albert Cook Myers. pp. 360. Ferris & Leach, Philadelphia.

A young Quaker in Pennsylvania, in the middle of the eighteenth century, confides to a diary his varied daily experiences. These extracts cover the period of his courtship, with its checkered but eventually successful career. Much else of interest is revealed, and as an historical document the diary is of considerable value, shedding a pleasant light on the customs and religious life of the times.

SOCIAL STUDIES

The Historical Development of the Poor Law of Connecticut, by Edward Warren Capen. pp. 520. Macmillan Co. Paper.

This thorough study of the evolution of laws

for the care of defectives and dependents reveals both the strength and the weakness of town government. The early records are especially interesting. The most complete failure of the state appears in its treatment of tramps, whom it feeds and passes on. In other respects this ancient commonwealth has failed to keep pace with progressive methods.

Progress and Poverty, The Remedy, by Henry George. pp. 568. Doubleday, Page & Co. \$1.00. A memorial edition of a famous book, with a historical introduction, published on the twenty-fifth anniversary of its first appearance.

Reform, by Col. Ralph de Claimont. pp. 266. Richard Badger. 50 cents net.

A gossip view of political and social conditions as they appeared to an elderly gentleman a dozen years ago, with his criticisms and recommendations. Switzerland is his ideal republic, and the Swiss Constitution is printed with our own at the end of the book.

War of the Classes, by Jack London. pp. 278. Macmillan Co. \$1.50 net.

Jack London is a master of vigorous English and this series of socialistic studies holds attention. He exults in the recent rapid growth of Socialism in the United States and shows how the greed of unscrupulous capital is forwarding it. His contention that labor supply is vastly greater than the demand fails to take into account the thousands of acres of farm land calling for laborers, and he often seems to care more for sensation than for facts. Nevertheless the book is worth thoughtful consideration.

Trusts, Pools and Corporations, edited by William Z. Ripley, Ph.D. pp. 477. Ginn & Co. \$1.80.

A collection of economic documents illustrating typical phases of the subject. For example, the report of the receiver of the United States Ship Building Company describes fraudulent finance; the argument of E. B. Whitney in the case of the Addyston Pipe Company, a condemned pool; the court records in the case of the asphalt companies; the Supreme Court decisions in the case of the Northern Securities Company, etc. A valuable contribution toward crystallization of public opinion "favoring a reasonable policy of public control over monopolistic and corporate enterprises," making available for general use material not otherwise accessible to the average reader.

FICTION

The Way of the North, by Warren Cheney. pp. 320. Doubleday, Page & Co. \$1.50.

Russian Alaska in the days when it was a penal settlement under the stern rule of Baranof gives the author an unhackneyed field. The young doctor who becomes an inmate of the governor's rough court and suffers from the violence of his drunken moods, a Russian girl who comes out to meet her soldier lover, who has forgotten her and given his love to Baranof's half-breed daughter, a Russian priest with a call to preach to the natives and the governor himself, form an interesting group of characters, well contrasted and combined, and the story has many dramatic incidents.

The Matrimonial Bureau, by Carolyn Wells and Harry Persons Taber. pp. 282. Houghton, Mifflin & Co. \$1.50.

Very light comedy, amusing, but often making the reader wish that the authors had taken their task seriously enough to have made a book instead of a mere skit bristling with improbabilities and seldom firmly planted on the usual earth. But there is good fun for a tolerant first reading.

The Princess Passes, by C. N. and A. M. Williamson. pp. 369. Henry Holt & Co. \$1.50.

Another light, humorous love story by the authors of *The Lightning Conductor*. The automobile owned by Molly and Jack again figures prominently, and one of the most popular chapters will be the one describing a novice's first lesson in handling the motor. But the story concerns itself chiefly with the incidents of an Alpine walking tour, which has all the elements of romance including a disguised heroine. In spite of certain discrepancies it never fails to entertain.

A Madcap Cruise, by Orle Bates. pp. 329. Houghton, Mifflin & Co. \$1.50.

The stealing of his uncle's yacht by a young

American when that uncle and guardian refuses him the means to go abroad in pursuit of his ladylove, and its results in adventure make the thread of a readable story, with a strong flavor of seamanship, a touch of archaeology and a goodly proportion of love-making. From Penobscot Bay to Nice and Naples and back again by way of England to Boston, the young skipper and his friend navigate the vessel. Youthful high spirits—the author is a Harvard under-graduate—good knowledge of the sea and the ports visited and a brisk style make an amusing tale.

My Mamie Rose, by Owen Kildare. pp. 303. Baker & Taylor Co. \$1.00.

A new and cheaper edition of an autobiographical story of Bowery life in New York, the wide popularity of which is thoroughly deserved.

BOYS AND GIRLS

The Boys of Bob's Hill, by Charles Pierce Burton. pp. 182. Henry Holt Co. \$1.25.

The scene is in North Adams, Mass., and on the flanks of Greylock. The author has a vivid sympathy with the thoughts of boys, and out of familiar materials has made a virile and readable story which fathers will enjoy quite as much as their sons.

A Misunderstood Hero, by Mary Barnes Beal. pp. 333. Pilgrim Press. \$1.25.

A wholesome and well-written story of boy life, rather from the adult point of view, in which the injustice of an unconscious family favoritism plays a large part. The scene is a mountain resort of the South. The contrast between the twin brothers of different character and endowment is strongly drawn and the incidents are interesting. The story shows sympathy with and understanding of boy nature.

At the Fall of Port Arthur, by Edward Stratemeyer. pp. 281. Lee & Shepard. \$1.25.

It needs a boy's hospitable imagination to be interested in this too rambling story of the present war in the East. It belongs to a series, readers of which have a distinct advantage in acquaintance with the previous history of the characters.

Russia the Land of the Great White Czar, by E. C. Phillips. pp. 186. Cassell & Co., Ltd. 54 cents.

A description of Russian life conveyed in the guise of story. The Russian boys whose life is pictured are patriotic youngsters, but there is little liveliness of narrative and much too much historical and descriptive information for easy reading.

Tor, a Street Boy of Jerusalem, by Florence Morse Kingsley. pp. 190. Henry Altemus Co.

A Bookful of Girls, by Anna Fuller. pp. 262. G. P. Putnam's Sons. \$1.50.

A sheaf of pleasantly told stories of vivacious, kindhearted young folks.

The May Magazines

What interests intelligent American readers? The answer to this question is the preoccupation of the magazine editors and makes one of the interests of the issues of the month as they come to our desk.

The editor of *Harper's*—to begin with the oldest of them all—marks his May number, as he has all recent issues, with a strong interest in recent researches and conclusions of scientific investigation. Passing Mr. Howard Pyle's frontispiece with its temperate use of color, we come to Mr. Maunders' account of his discovery of the connection between magnetic storms and the rotation of spots on the sun, De Morgan's account of excavations at the Elamite ruins of Susa, Professor McCook's description of the Huntress Wasps and Mr. Charles Post's picture of a tribe, probably of Malay origin, which holds itself apart among the Indians of the Bolivian Andes. All are interestingly told and well illustrated. In other departments Alice Brown's story, *Old Immortality*, and Miss Josephine Peabody's delicate dramatic rendering of the story of Queen Edurga are notable.

Scribner's is an out-of-door number both in prose and verse. Sarah S. Stillwell's drawing of *The Flowers of May*, reproduced in color,

is the most ambitious and beautiful of its illustrations. The marble quarries of Vermont and the Grand Cañon of Arizona are shown in color or tint, as is Frank E. Schoonover's winter Journey in the North, *Breaking Trail*. Professor Fisher writes, from personal recollection, of the great compromise debate of 1850 in the Senate, in which Webster and Calhoun took part. His article is a critical review of a turning point of our history, and shows how the judgments of an earlier time have been modified by the wider view which the passing of the years brings with it.

The *May Century* brings the completion of Kate Douglas Wiggin's *Rose o' the River* and Mrs. Rice's *Sandy*. Dr. Anita McGee writes of the wonderful Japanese hospital service, Melville E. Stone tells how the Associated Press won freedom from censorship in Russia and in a brief article Mr. Henry R. Elliot describes the spiritual awakenings in Wales and elsewhere, including an appreciative notice of the work of Mr. Dawson in this country.

The leading article in *McClure's* is a description by Prof. William James of Thomas Davidson, whom he calls a knight errant of the intellectual life, one of whose mottoes was, "Be on earth what good people hope to be in heaven." Lincoln Steffens characterizes New Jersey as the Traitor State on account of her free corporation laws. P. T. McGrath and M. J. Burns give in text and pictures an interesting account of the derelicts which are a terror of the sea. The fiction is of good and characteristic quality.

Most timely are the spring outdoor and garden magazines. *Country Life* has for cover a striking group of Bahama flamingoes, and Frank M. Chapman's account of their nesting places, illustrated with numerous photographs, is a remarkable piece of work. The story up to date of catalpa growing for profit will interest many, and vital to most farmers is the article on correcting acidity in soils by the use of lime. The famous American whose country home is described and pictured is Horace Greeley.

The *Garden Magazine* is beautifully illustrated and finds its field in the tastes and needs of the large and little garden. Its contents are extremely practical and timely in their information and suggestions for this busiest of the gardener's seasons.

The *Country Calendar* is the first number of a new magazine of country life and horticulture issued by the *Review of Reviews* Company in evident competition with *Country Life*. It is a worthy competitor in the interest of its articles and the beauty of its illustrations. President Cleveland contributes an illustrated article on sport and outdoor life, Professor Bailey an illuminating account of the efforts to secure nitrogen from the air for the use of plants, and the contents of the other pages are both practical and interesting.

The outstanding articles in the *World's Work* are devoted to the fight of Kansas with the oil monopoly, to Mr. Rogers, one of the chief owners of that monopoly and to the expanding place of electricity in railroad traction. There is a striking sketch of President Mellen of the New Haven Railroad. More interesting for the Church is Mr. Everett Tomlinson's arraignment of the theological seminaries on the ground that they bid against each other for young men paying extravagant prices for their attendance. The author gives the impression that the practice is universal, which, if true, should have been stated clearly, and if not true is an injustice to the seminaries which are not guilty.

The *Magazine of History*, a new monthly which has just made a place for itself in our magazine rack is the virtual successor of the *Magazine of American History*, edited by Mrs. Martha J. Lamb. It is now published by William Abbott of New York. Persons who are interested in history and genealogy will enjoy its antiquarian flavor, and appreciate its original documents.

From Incident to Principle

BY REV. WILLIAM A. KNIGHT

An earnest query is in many minds just now concerning the phenomenal discussion started by Mr. Rockefeller's gift to the American Board. Many men on both sides are pondering it deeply. *Shall we not make a great gain for righteousness if, by mutual and resolute agreement, we henceforth leave that gift and the Prudential Committee's action out of the discussion?* Can we not thereby give ourselves to a thorough, unstrained, brotherly discussion of the principles which should guide our denominational agencies hereafter, far better than we can possibly do otherwise?

Many men who joined in the protest are answering that question with a thankful "Yes." Many who did not join in the protest, both those who sympathized with it and those who did not, are giving the same answer. As one whose joy in having signed the original protest is unabated by all the tumult since that brief document was quietly laid on the Prudential Committee's table, I count it a glad day when we can come together on such an agreement. It is clear to me that the interests of God's kingdom, the vitality and purity of the Church, the good to be done in our national life, will all be served most effectively and truly by counting the Prudential Committee's acceptance of that gift a closed incident as a first step to right handling of the intricate but imperative problem which we as a denomination must solve.

Who can fail to see how much we shall gain by freeing ourselves from the seductive influences at work when individuals are up for censure or defense? Only by such a course can we make sure of ridding ourselves from the strain on good feeling left by an earnest grapple over a specific case. Only by such a course can we get at the main issue directly, rather than through the medium of a past and tangled occurrence. Is it not of immense advantage to us, as men who want to act nobly, to disentangle ourselves from misunderstandings and mistakes at points not vital to the issue which lies at the heart of this discussion?

Such a course can be taken now if we Congregationalists will to do it. For there need be no fear of neglecting duty in so doing. The giver of this gift has been made to feel the sting of public reprobation for the methods of which he is held to be the chief representative as the mere return of the money never could have done. The duty of pulpit and press to speak out on moral issues has been vindicated as by a blast of trumpets. The conflict of statements as to how the gift came to be made, whatever view one takes of it, calls for nothing so much as for kind silence. The postulates of the Prudential Committee surely can be tested by discussion far more dispassionately and therefore more fairly if we now dissociate them from this body of reputable men charged with the conduct of activities dear to the heart of the Church and magnificent in the eyes of the world. Is it not worth while to spare our vast foreign work from shock and peril if we can find a way to do that and still be true to our homeland?

Not only can we make better headway thus in solving the problem before us, but we can do something of great worth as a by-product. It may be found that this by-product is even the most valuable output of this discussion. For the American public is watching us now as it has not done before in our generation. We are preaching to the nation now! The country is talking back not a little, but it is listening and thinking more. Shall we speak peace and good will to the troubled life of our day by the example we set, or shall we augment the hardness of men's hearts in the rush and grind of the business world by exhibiting our inability to be brotherly in the midst of conflicting opinions? Surely we know well that it will be nugatory for us to condemn

socially destructive business methods if in so doing we fall into courses of action destructive of a brotherly spirit. There is great danger of our acts nullifying our words if we do not leave the incident now and turn ourselves to the principles involved in this discussion.

Just now I opened at random a little book containing the prayers of Christina Rossetti. These were the first words to catch my eye: "Neither mentioning old offenses, nor dwelling on them in thought, nor being influenced by them in heart." Shall we not all say "Amen"?

Dr. Gladden's Latest Protest

Last week Dr. Washington Gladden came to Boston and held a private meeting at Young's Hotel with a number of the protesting party of Congregationalists against the acceptance of Mr. Rockefeller's gift by the American Board. On Thursday afternoon he gave out to the Associated Press a long statement reiterating more at length the grounds of opposition set forth by him in previous protests issued through the press and articles written for various newspapers. The address was accompanied by the statement that it was heartily indorsed by those who had been in the private conference with him. As it would fill about nine columns in *The Congregationalist*, we are able only to summarize it.

Dr. Gladden at the outset disclaims any assumption of official authority. He asks for consideration of facts and arguments presented only as a Christian minister and citizen. The statement by the Prudential Committee that "our responsibility begins with the receipt of the gift" he regards as a repudiation of elementary moral principles. Gifts may be accepted without questioning from persons unassailed. But when a would-be donor is accused and there is believed to be reasonable ground for regarding him as dishonest the society must refuse to receive his gift until the doubt is resolved. There is such ground for believing the Standard Oil Company is an iniquitous concern. Charges against it are now being investigated by the United States Government, and more than once charges have been proved against it in the courts. Mr. Lloyd's *Wealth versus Commonwealth* and Miss Tarbell's *History of the Standard Oil Company* have based their charges on documentary evidence. These writers were not capable of careless or slanderous assaults. "The conclusive proof that these revelations are true is found in the fact that no action has been brought against either of these writers." Judge Baxter of the United States District Court denounced the system of railway rebates of the Standard Oil Company "gross, illegal and inexcusable." His words apply with equal force to the great bulk of the transactions of this company with the railroads for ten or twelve years. "It has played continually with stacked cards and loaded dice." Mr. Rockefeller invented this kind of extortion. Others have practiced it but he originated it. No man could have done that who had the most elementary notions of justice.

Dr. Gladden objects to Mr. Rockefeller's gift because it is now before us for judgment. The Standard Oil Company is not the only gigantic monopoly which evinces an unsocial purpose, but it is the mightiest and probably the worst. There is no better place than this for the churches to begin to separate themselves from conscienceless wealth. The church which becomes the yokefellow of the Standard Oil Company cannot keep the respect of right minded young men and women. "Tens of thousands of these have been studying social problems in our colleges and universities, and their minds are clear upon the bearing of these social questions. The Church which, for money, is ready to condone social injustice will lose its hold on these young people. They are able to understand the law of Christ, and they have studied the record of this iniquity,

and they know that there can be no agreement between them. They will either be repelled from the Church, as too many of them have already been, or else, drawn by the example of those who ought to be better guides into complaisance with what they know to be wrong, their moral standards will be lowered and their characters undermined." Nor can the Church keep the respect of the working people or of the non-churchgoing class. The great masses of the American people believe that friendship with such malign powers is suspicious and shameful, and that a church which cultivates it does not represent Jesus Christ. The statement ends thus: "Now, it is undeniable that among the powers and influences which have led the nation into the peril which now threatens us—the peril arising from aggregations of selfish wealth—none has been more potent or more ruthless than that which it is now proposed to take into partnership in our missionary work. It is an impossible suggestion. As Christian patriots we cannot think of it. We must keep our churches from all entangling alliances with the enemies of our country, no matter in what guise they may appear. Failure here will be the costliest blunder that the Church has ever made."

Resolution Adopted by Central Ohio Conference

After a warm discussion the members of the Central Ohio Congregational Conference, at their meeting April 26, passed the following resolution by a vote of 13 to 6:

In the pending controversy in the American Board over the recent solicited gift of \$100,000 from Mr. John D. Rockefeller, the Central Ohio Conference expresses its deepest sympathy with our honored colleague, Dr. Gladden, in his protest against the action of the officers of the Board and the Prudential Committee in their solicitation and acceptance of the gift. Our regret at this action is exceeded only by our profound loyalty to the oldest of our missionary societies.

It is our conviction that no need of the times is more imperative than that of a vigorous, consistent and unrelenting campaign on the part of the churches of America against every form of civic, social and industrial injustice. At a time when the notorious rapacity and oppressive business methods of the Standard Oil Company have provoked such a widespread investigation on the part of state governments and the national Congress, we regard it as extremely unwise and dangerously compromising for the American Board or any other of our benevolent societies to accept a gift from the man who is the responsible head of this great monopoly.

Individual Opinions

The Prudential Committee does not appear to me at fault, as to anything done or left undone, in relation to Mr. Rockefeller. For them to sit in judgment on his character or that of the business corporation to which he belongs, would be to assume a function neither directly or indirectly put in their charge by the American Board. For them to undertake to inflict a sort of penalty for some offense, real or imaginary, in his business concerns, would likewise be an instance of authority usurped quite out of place for any missionary organization, large or small.

New Haven.

GEORGE P. FISHER.

Press Opinions

If Mr. Rockefeller is guilty on one in ten of the counts against him, then he and his money should be spurned by all respectable people, and he is up against some pretty convincing evidence, which is not to be satisfactorily met by his partner making fun of accredited witnesses. The greed of gain, the most pronounced sin of the age, can receive the sanctification of the Church only in its abolition.—*Universalist Leader*.

The man in the street is certain to regard the acceptance of money from any source by

a church as a practical indorsement of the means by which the money has been gained, and the church which stands with bandaged eyes and open hand ready to receive gifts from any source must find itself in a strange position when it feels itself called upon to preach the gospel of the Golden Rule as the universal rule for private and for public life. If the Church is to win and hold the confidence and respect of thinking men there must be no cowardly toning down of the high ethical standards of which she is supposed to be the exponent and the guardian. She can a thousand times better afford to be poor than to engage in any moral juggling, however great the material reward may be.—*Presbyterian* (Canada).

The whole point lies in the ability of the recipient to use that alchemy "which can transmute money into moral force." Our men of wealth in this country are in undisputed possession of means which they can give away without legal or moral obstacle. If some part of their wealth came to them through defects in our present economic system, or through business methods that ought not to be employed, there may be the more reason why wealth thus acquired should be given by its possessors for purposes of the common welfare. If the management of any college, church or benevolent society feels that in accepting a particular gift it impairs its own freedom of action or speech, or lessens its own capacity for usefulness, it must act from its own standpoint as a recipient. It is, however, not impossible to work hard for the better regulation and control of trusts and monopolies, and at the same time to receive the philanthropic gifts of the rich men who control trusts and monopolies and to use such gifts for the well-being of society.—*Review of Reviews*.

When we ask what is the matter with Standard Oil, we are generally told that everybody knows it to be iniquitous, or we are reminded in how many states it is now on trial. This is not very illuminating. One charge is that it has been guilty of unscrupulous competition. But where is the line between fair and unfair, between honor and dishonor, in the game which competition plays? That is the question we should like to have determined. It is also said that Standard Oil took rebates from the railroads on its freight. But Congress virtually delivered the railroads into the hands of such a corporation when it made pooling illegal. How far may one go in taking advantage of the weakness or necessity of another, especially when the highest power in the land has virtually proclaimed that other a lawful spoil and prey? These are questions the debate of which will bring us rather close to the common life of men. I suppose we all feel that there must be something more or less out of joint to permit of the piling up of these hitherto unheard of fortunes in individual hands. But, unless the wrong can be rather definitely located and described, public discussion is apt to be futile, and runs a risk of increasing a general feeling that the whole thing is past remedy.—*Rev. Howard N. Brown, in the Christian Register*.

Tainted Money Vocabulary

The discussion on the Rockefeller gift is bringing out daily new illustrations of the strain it is putting on the English language. We have extracted from a single article in the *Boston Journal* the following phrases:

Greasy gold.
Soiled silver.
Tarnished tin.
Trust treasure.
Pilfered pelf of frenzied financiers.
Censurable coin.
Suspicious specie.
Proposition of polluted plunks.
Sullied silver.
Penitential pesos.
Reprehensible rocks.
Malodorous mazuma.
Larcenous long green.
Opprobrious opulence.
Nefarious nuggets.
Disreputable dough.
Degraded ducats.

Rev. Edmund Dowse, D.D.

On the list of elderly Congregational pastors in the United States, the name of Dr. Edmund Dowse has stood for many years, nearly if not quite, at the head. After a life of ninety-one years and a single pastorate of sixty-seven years, the active duties of which he laid down less than two years ago, he has gone to his everlasting rest.

Dr. Dowse was born in Sherborn, Mass., Sept. 17, 1813, the son of an intelligent farmer of that quiet town. He graduated from Amherst College in 1836 and taught school in his native place. He studied theology with Dr. Jacob Ide of West Medway, Mass., and the famous Dr. Nathaniel Emmons was one of the men with whom the young theological student was familiar. Two years after his graduation from college, Mr. Dowse was ordained as pastor of the church at Sherborn in which he was brought up and of which his father and mother were members. Here his long minis-



terial life was spent. He was a model pastor, shepherding the whole flock over which he believed that the Lord had given him charge. He knew his flock by name and led them out quietly and tenderly, ministering in private as well as in public to old and young.

He was prominent in all the affairs of the community, being for sixty-five years a member of the school committee and generally its chairman. And the force of his ministry was by no means confined to the town in which he lived. In that whole district of Middlesex County he was known among the churches and was held in highest esteem. This accounts for the fact that wholly without his initiative he was twice elected a member of the Massachusetts Senate, in 1869 and 1870, and subsequently year after year he was elected chaplain of the Senate until 1904, when he was obliged to decline re-election which had been tendered him. The honorary degree of Doctor of Divinity was conferred upon him by Amherst College on the fiftieth anniversary of his graduation.

Dr. Dowse was thrice married, the first and second time making his choice from members of his own congregation. He was a man of ardent sympathies, outspoken in his convictions, an advocate of every good cause, yet so genial in bearing and kindly in spirit that he seldom if ever gave offense, even to those whom he opposed. The spirit of his Master was in him, and this it was which made him love the gospel which he preached so faithfully, and which also made him so beloved by all who knew him. He died at Sherborn April 27, and was buried from the church of which he was pastor on Saturday, April 29.

E. E. S.

Education is leading human souls to what is best, and getting what is best out of them.—*John Ruskin*.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

May 7, Sunday. *The Majesty of God*.—Ps. 104: 1-12.

God is not absent from his works. The sense of his presence runs through this psalm, as the waft of the wind is felt in walking through a mountain pass. Do not be frightened out of reverent enjoyment by that hard word, "anthropomorphic," which certain writers brandish like a club. Of course we think of God and talk of God in terms of humanity. What other terms have we in which to think and speak? We reach up toward God—we do not reach him. But because he transcends our thought we are not to cease to think of him. *Lord, all these wonders of the earth are Thine—the light Thy garment, the clouds Thy chariot, wind and fire Thy messengers. Yet Thou art nearest when I open my heart's door and bid Thee in. Help me to desire Thee before all other gifts, and give Thyself to me in the enlarging measure of the growth of heart which Thou hast planned.*

May 8. *God's Care for All*.—Ps. 104: 13-23.

This universal care includes both life and death. Even the ravaging lions are provided for still by God's care until man drives them from the earth. Here too is the pre-eminence of man, of which Christ spoke when he told us that God cares for sparrows.

May 9. *The Wide Works of God*.—Ps. 104: 24-35.

Add to the wonders of the earth the dwellers of the sea—all pensioners upon God's bounty. Innumerable, describes that lavish life of the fish-swarms and the other sea creatures of which we know so little. Here too God's care involves both life and death. Our comfort is that all and both are in his hands.

May 10. *A Lesson of Trust*.—Matt. 6: 25-34.

The advance of thought here over the psalm from which we have just turned away is in the thought that God who rules and cares is our own Father. The universe has become to us our Father's house. What a host of memories of childish walks and wayside beauty lie behind these pictures which Christ draws. Yet note how universal are the elements he chooses.

May 11. *Lord of the Sabbath*.—Matt. 12: 1-8.

Here is that assertion of authority which astonished man. The law of God for man must never be interpreted inhumanly, much less such a regulation as this pharasaic rule of Sabbath keeping. Our Lord's Day is to be kept in our Lord's company and with deference to his thought. But, like the old Jewish Sabbath, it is a day of joy, a feast and not a fast.

May 12. *The Sower*.—Matt. 13: 1-9.

Make the picture vivid to your imagination—the brown earth ready for the seed, the measured stride and scattering hand of the sower. There was no difference in the seed—but all in the preparation. God will do his part if we do ours.

May 13. *The Parable Interpreted*.—Matt. 13: 10-23.

Christ's thought is on the differences of men. Have we given his word its chance? God is ready to do his utmost for us—have we anything to do with the quality of soil into which the seed must fall? The parable is like a call to look—to look beyond this age, the care of which chokes the word, to the wider scope and higher purpose of the life with God.

[The editor in charge of this column and his associates would count it a favor if those who follow it from week to week would put themselves in communication with him in regard to its value or offer suggestions for its improvement. Such a tie with those for whom we work and whom we seldom see is readily established by the use of even a postal card.]

The Book of Common Prayer in Congregational Churches*

Adaptation of its Order to the Service of Worship

BY REV. T. CALVIN MCCLELLAND, PH. D., BROOKLYN, N. Y.

Why the order of the Book of Common Prayer? Because it is the fruit of centuries of Christian experience; because it is Protestant and not Roman; it makes the worship common, not the expression of select persons whose office it is to pray and praise; because prayer, praise and instruction are provided for in proportion; because it affords public worship opportunity for complete fulfillment of its four-fold function. Public worship should be *unifying*, that is, make the worshiper feel his union with all who own allegiance to our Lord; it should be *conservative*, that is, deepen the spiritual life by making the worshiper feel his union with God, which is the inspiration of his union with souls; it should be *educative*, that is, provide a symbol for the education of the beginner in the spiritual life; it should be *declarative*, that is, afford a form by which the worshiper may fulfill St. Paul's first condition of discipleship, "If thou shalt confess with thy mouth Jesus as Lord . . . thou shalt be saved."

The order for Daily Prayer has three parts. The adaptation of this order to our worship is not difficult, for the various orders used in our churches conform in a general way to this threefold division.

In the ordinary service, the Doxology and Invocation take the place of the Sentences and Exhortation and the Confession is a part of the "long prayer." But there is surely a greater fitness in opening the service with tender, serious words from Scripture than with a song lamely sung by people whose minds, hardly yet isolated from worldly cares, are ill-prepared for a burst of melody. The Invocation ought to be followed by the Confession and Lord's Prayer; this is the natural order. The Confession repeated by the minister will gradually be memorized by the people and in time they may be asked to unite in saying it. Putting the Confession in this, the natural place, also serves to relieve the tediousness of what is honestly called the "long prayer."

The congregation is now prepared for the body of the service. Here again, is substantial agreement between the order for Daily Prayer and the procedure of our churches, save that with us the place for the *Venite*, *Te Deum*, *Benedictus* and *Jubilate* is taken by the choir anthem and "responses." For years I was a choir member, then organist and choirmaster, so I may not be accused of lack

* Companion to article entitled *The Heritage of Congregationalists in the Book of Common Prayer*, in our issue of Oct. 1, 1904.

of sympathy with those whose office it is to lead in social worship when I say that the practice of leaving the larger part of the praise to the choir destroys the taste for the congregational and expressive forms of religious exercises; the worshiper from being a passive listener comes to prefer the impressive forms and slips readily into the critic's seat where he is regardful more of the agents in worship than of his solemn duty to express himself in "psalms and hymns, and spiritual songs." The major defect of our worship is that it is uncongregational. The major need is that the worshiper express himself by taking part audibly and intelligently in common acts of devotion. After all our boasted Protestantism we have in constant use nothing short of a Roman ritual in which one or half a dozen pray and sing while the majority listen and look on. We need a revival of the congregational chant; until it comes we may use metrical versions of the *Te Deum*, *Jubilate*, *Venite* and *Benedictus*, which may be found in all hymnals.

The concluding part of the Daily Order is made up of the prayers, sermon and closing exercises. Here we have the hardest lessons to learn and the Prayer-Book has the most beneficial lessons to teach. The prayers are the weakest part of our services. They are tedious, repetitious or didactic; too often they are incoherent, sensational and irreverent. Perhaps it is too much to expect the use of certain of the great prayers, as, for instance, the General Thanksgiving of Reynolds, to be repeated by all the people, but we can obey the Biblical injunction that all say, "Amen," and surely the attention of the people may be sustained by the use of a form so brief and well defined that each person may follow without fatigue and with consenting mind. Our prayers suffer from lack of preparation. We have made extemporaneousness an orthodoxy. Is there such a difference between our praise and prayer that we must use hymns which others have written, but must improvise our prayers? If it be thought necessary that the preacher diligently prepare God's word for the people, ought it not to be as necessary for him to prepare the people's word for God? For this purpose can he do better than study and memorize those prayers which have been through many ages the ladder upon which the angels have ascended and descended between the souls of men and God? We have need to regard the natural procession of thought by which the worshiper may be lifted up to that august moment when, after being the mouthpiece of the congregation the minister becomes

the mouthpiece of God. This order seems to be invocation, confession, a prayer for help and an utterance of consecration, the general thanksgiving, the general intercession and an ascription of trust and praise. To this end I recommend the practice of writing the prayer, this practice to be continued until the minister has acquired aptitude in liturgical feeling and a facility in the language of devotion. I advise the written prayer for the same reasons that I would advise the written sermon; and if it seem that I am opening the way for unmitigated innovation I may simply reply that this method has been used by such men as Chalmers, Story and Boyd of Scotland and Parkhurst, Charles Cuthbert Hall and Vincent of New York.

By way of illustrating the point of these papers, I give the order of worship as followed in United Church, Newport, recently my parish, which has no choir, but only a precentor.

After the organ prelude the minister reads some sentences from Scripture. Then follow the Invocation (one of the ancient collects), and the Confession and the Lord's Prayer, in which all the people unite audibly.

Next comes the Responsive Psalm and the *Gloria Patri*; then the Old Testament Lesson is read and either the *Te Deum*, *Jubilate*, *Venite* or *Benedictus* is sung in meter. The New Testament Lesson is followed by the precentor. The Pastoral Prayer, never longer than six minutes, is divided into four parts—consecration, thanksgiving, general intercession and ascription. The offering is received with a prayer of consecration, and a hymn is followed by the sermon.

After the sermon there is a hymn, a brief prayer of personal committal to God, and the Benediction, before saying the "Amen" of which a pause is made for silent prayer.

The evening worship follows the same order, save that the Confession is omitted and the General Thanksgiving is used, and the service concludes with the collect, "Lighten our darkness, we beseech Thee, O Lord."

This order conforms to that in the Book of Common Prayer; it is simple, logical, devotional, and serves to unify, conserve, educate and declare the spiritual life. It is an august duty and a grave responsibility to provide prayers, intercessions and thanksgivings to be used in darkness and light. Let us upon whom rests this function so hallow our place of worship by reverent demeanor, reposeful attitude and uplifting speech that the people shall feel that this is none other than the house of God, this is the gate of heaven.

Queen City and Vicinity

The Cincinnati Union held its April meeting in the new edifice of the North Fairmont Church, in conjunction with the Ladies' Missionary Union. Both bodies were addressed by Miss Jenny Blowers of Porto Rico, and three churches were quickened by her spirited addresses the following Sunday. The North Fairmont people are greatly encouraged by having a sanctuary of their own after years of trial and uncertainty.

Storrs rejoices in the recovery of Rev. Bertha J. Harris, and her return after six weeks' absence in Southern Florida. She was prevailed upon to hold a week's special services at Coconut Grove. These were thronged, and the community was stirred by a work of grace such as it had never known. Whole families were converted, and men in large numbers. Thirty-one have been received by the pastor, Rev. S. G. Merrick, into membership. It was deeply regretted that Mrs. Harris was prohibited by her physician from continuing the work. The young men converted promised to build her a

summer cottage, provided she would consent to conduct a longer series of meetings next year.

Walnut Hills begins the sixth year of Dr. D. M. Pratt's pastorate, with large gain in audiences and membership, and other signs of promise.

Two hundred Berea College students visited Cincinnati April 13, in care of members of the faculty. Three pastors, with their wives and a half dozen prominent business men escorted them about the city. Coming from the mountain regions of Kentucky and Tennessee, some of the students had never before ridden on a railroad train. Most of them had never seen a large town, an electric car, an elevator or an automobile. They were taken in special cars to the Art Museum, Zoo, Electric Works, in elevators to the top of eighteen-story sky scrapers, and through big department stores, much to their delight, wonder and instruction. The trip was highly educative. The young people by their intelligence, good looks and quick adjustment to new conditions greatly commended the work of Berea. President Frost has been laid aside for weeks by illness, but accomplishes more as an invalid than most people who are well.

The Pastors' Union voted that no differences of opinion as to the wisdom of accepting Mr. Rockefeller's \$100,000 should interfere with their unanimous and hearty support of the Prudential Committee and American Board.

Lane Seminary is bereaved by the death of Dr. Putnam, elected a year ago to the chair of homiletics and pastoral theology. M.

The evangelistic campaign under the auspices of the Gideons, the society composed of Christian traveling salesmen, announced to begin May 11, has been hastened somewhat. It will open in the Roslindale Congregational Church May 7, continuing a week. The next two weeks services will be held in Dudley Street Baptist Church and Maverick Congregational Church, East Boston, respectively. The closing week the workers come to Tremont Temple, where noon meetings will also be held from May 15 to 20.



First Church, Pasadena, Cal.

Dr. Meredith's New Church

Dr. R. R. Meredith and the people of First Church, Pasadena, Cal., dedicated their beautiful new edifice recently. It is an excellent example of early perpendicular Gothic. The audience-room seats 900. It is finished in light wood, and the soft-toned windows and splendid lighting arrangements make the room exceedingly attractive and cheerful. The acoustics could hardly be better. Speaker or singer is *en rapport* with the audience at the first word. Here the preacher will be at his best and the people can easily be both reverent and mentally alert. As would be expected, the church of which Dr. Meredith is pastor has a complete Sunday school equipment. The many departments of an active church are provided for. Everything seems to have been thought of, and \$40,000 have been so wisely used as to cover it all.

On Dedication Sunday the total cost of church and lot had been but partly met. The Church Building Society loaned \$10,000. Still \$10,000

had to be raised, since the church was to be dedicated with no other debt than this loan. After a great sermon by the pastor, opportunity was given the church and its visitors to contribute. In six minutes \$6,000 were raised, and in twenty minutes over \$11,000 were subscribed. From Tompkins Avenue Church, Brooklyn, the largest of our order in America, this pastor came to Pasadena to renew a broken nervous system. In the process of its repair, he has moved First Church to the center of the city, where it ministers to the large number of Congregationalists who come from other places, while a growing neighborhood church has occupied the old building. At his weekly Friday night Bible lecture, recently begun, the attendance is already between four and five hundred. To our Congregational churches has been committed an important share in building the kingdom of Christ in Southern California. Pasadena First is now ready to take its part.

W. H. D.

The Month in Canada

Spring Associations

April is a month of meetings, and Hamilton, Montreal and Toronto in turn welcomed the associations. Another note of cheer was sounded in the jubilee debt-raising campaign. Evangelism was a common note in the three gatherings, while church union had a special place in some of the discussions. The work on the field furnished ground for encouragement, and the churches seem in good heart.

Outstanding Features

The Bible in Danger was the subject of a strong, progressive address at Hamilton by Rev. J. W. Pedley, who sees the chief danger in the literalists and self-styled orthodox champions. At the same meeting there was given by Rev. W. E. Gilroy a most interesting *résumé* of his reasons for leaving the Methodist Church. The annual address at Montreal at the college closing was given by Dr. J. Edgar Hill, Presbyterian, who stepped into the breach caused by the illness of Rev. William McIntosh of Ottawa.

Here and There

Dr. I. C. Smart of Pittsfield, Mass., was the principal speaker at the last meeting of the Montreal Club. Rev. W. R. Harvey resigns Port St. Charles, Montreal, for further study at Yale or in England, and Rev. G. A. Mackenzie of Forest goes to Bethel Church, Kingston, in June. Rev. R. G. Watt will remain at Melbourne, declining the call to Yarmouth, N. S. Other changes have been announced in the Church and Ministerial Record week by week.

The School Question

The compromise referred to last month brings the Liberals, with one or two exceptions, in line with

Premier Laurier, while the measure will enlist a considerable Conservative support. It is to be regretted, however, that the system of separate schools yet remains. A verdict from the country at large would be interesting, but this will not be forthcoming. Even in filling the portfolio caused by Mr. Sifton's resignation a successor whose constituency was safe was selected, and his return was secured by acclamation. In certain sections of Ontario and other provinces, Quebec excepted, a reversal at the polls as pronounced as that at Brighton, Eng., would not be surprising.

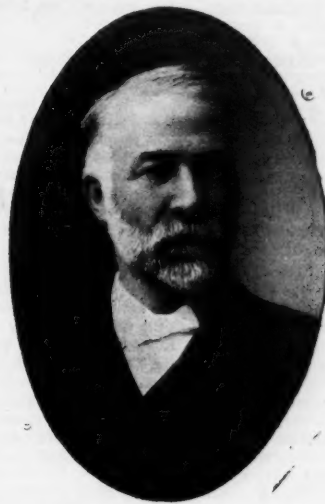
J. P. G.

Two Suburban Resignations

IN MELROSE HIGHLANDS, MASS.

Rev. Burke F. Leavitt was no novice when he came to this pastorate eleven and a half years ago. He had given "full proof of his ministry" in Willis-ton Church, Portland, Me., and Park Church, Chicago, where also he founded the City Missionary Society which has proved such an effective organization for good in that municipality. With the wisdom gained in these fields he came to a small suburban church of 126 members. Within a little more than a decade a commodious and modern house of worship has been built under his leadership, and more than 400 members have been added. How few churches of much larger numbers could report such growth! Resolutions adopted by the church and the finding of the council which approved the dissolution of the pastorate, as well as the report given at the spring session of Woburn Conference, April 11, with unanimity ascribe this progress under God to the untiring, unselfish, faithful and loving service of Mr. Leavitt. A man of prayer, he has ever been true to the high commission of the Mas-

ter, and kept the spiritual interests of the kingdom to the front in these times when other demands are so insistent. Generous almost to a fault, unsparing of himself in his labors for the sick and sorrowing, he has been a good under-shepherd of the flock



REV. BURKE F. LEAVITT

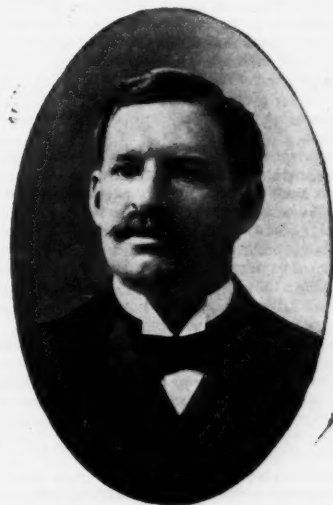
and a faithful preacher of the Word. In his retirement from this pastorate both the church and community will feel the loss of a valuable spiritual asset.

D. A. N.

AT WAKEFIELD, MASS.

At the close of a ten years' pastorate of sustained efficiency, Mr. Davis lays down his charge for a year of special study. In the church he has so long served he was ordained the year of his graduation from Yale Seminary, and the same year that the church dedicated its present noble stone edifice. He has stayed long enough to see the last dollar of indebtedness on the building paid.

There has been no trace of sensationalism in his preaching. His work has been solidly constructive and wisely conservative. His has been essentially



REV. ALBERT P. DAVIS

a teaching ministry; and for this his rare gifts of mind, broad culture and ample training abundantly qualified him.

In an age of transition he has mediated to his people the most advanced thought of the day, while holding them close to the great facts of God's righteousness, the salvation which is through Christ, and the abiding presence of the Holy Spirit in the lives of God's children.

Mr. Davis has also been a faithful and sympathetic pastor and the local paper bears grateful testimony to his many and unostentatious benefactions to those in distress. But his best gift to the church and to the cause of Christ during these ten years' service has been his own sterling manhood and unblemished character. His life has adorned the doctrine he has preached. His brethren in the ministry view his departure from their fellowship with profound regret. He has made for himself an abiding place in their affection.

F. S. H.

New York

Consulting State Editors: Rev. Messrs. F. S. Fitch, D. D., Buffalo; E. A. George, Ithaca; L. T. Reed, Canandaigua

Rochester and Roundabout

A WHITMAN MEMORIAL

"How Marcus Whitman saved Oregon" is known to most of the readers of *The Congregationalist*, but how the Rushville church saved Marcus Whitman is known to very few. Still the old town stands in the Middlesex Valley, her farms and orchards spreading up the hillsides and her century-old farm houses sheltering the children of Marcus Whitman's kindred and neighbors. The church founded in the year of his birth, and with which he united when a youth still gathers the villagers to its services from week to week. Among its members is a niece of Marcus Whitman, and in the village are many who remember his visit to Rushville after his great journey from Oregon to the East. The heroic people under the still more heroic pastor, Rev. E. A. Hazeltine, have bravely confronted the changed conditions of a rural community, have loved the old church, placed it in good repair, and raised all the money for current expenses without a dollar of missionary aid.

The church is now trying to build a parsonage, which is desperately needed, to be called the Marcus Whitman Memorial Parsonage. The task is far beyond the strength of the eighty resident members, and an appeal is made to the public that has good reason to remember Whitman, and should feel grateful to the church that nurtured his Christian life. The worth of the undertaking is guaranteed by the Ministers' Association of Rochester and vicinity.

INVENTIVE AND ENTERPRISING CHURCHES

Spencerport, Rev. A. E. Johnson, has enjoyed steady prosperity since the beginning of the present pastorate. Here is a Sunday evening plan that has proved ideal for a small town. The pastors felt that the two Protestant churches were failing to minister adequately to the community on Sunday evening. As a result, the Men's Sunday Evening Club of Spencerport was formed, comprising men from both congregations. The avowed object was "to increase the interest and effectiveness of the Sunday evening service." Services are held alternately in the two churches, with occasional addresses by invited speakers, whose expenses are met by the collection. Throughout the winter the congregations have been double the total of former years under the system of separate services. Numerous committees have stimulated the interest of the men.

Spencerport also recommends its financial system to its sister churches. A printed estimate and pledge slip is sent to each address a month before the annual meeting, with a request to return the pledge to the trustees. Every effort is made to provide for the budget before the annual meeting. The envelope system of payment is followed. As a result, church debts are a thing of the past. O ye country churches that are killing your ministers with your slackness, write to Spencerport and get a sample!

Five miles from the railroad, in the beautiful Richmond Valley lies *Honeoye*, a truly apostolic church in the catholicity that includes all denominations in its membership. Rev. W. C. Burns, in the fourth year of his pastorate, has infused new life into the church activities. A \$3,000 parsonage has been built, an efficient Ladies' Aid Society formed, a piano and hymn-books have been purchased and the principles of the organized Bible class carried out in the adult Sunday school classes. In the face of decreasing wealth and a large influx of foreign population, the church receipts and expenses have been larger than at any time in its history. Through a missionary society and a Pilgrim Bible Class the church is discovering the worth of missions and of Congregationalism. Organization is as true a principle in the country as in the city.

DECADE PASTORATES

Short pastorates are not altogether the rule in these days. At Seneca Falls A. W. Taylor, Ph. D., at West Bloomfield Rev. N. W. Bates and at Fairport Rev. C. E. Reeves have all passed the ten-year line, and in spite of untoward conditions have held their churches to unvarying strength and loyalty.

Rochester South, Rev. C. O. Eames, has been the generous host of the Western New York Association this spring. A program of unusual strength was presented with addresses by Rev. Messrs. Josiah Strong, H. C. Hazen, G. D. Wilder, W. G. Puddefoot and C. A. Northrop, as well as by mem-

bers of the association. "All the city was stirred, saying, 'Who is this?'" and it was difficult to persuade Rochester that this was the prophet, Congregationalism.

THE NEW EVANGELISM

Are we evangelistic? We have done our utmost. Special meetings have been held in nearly all our churches. No conspicuous results have been recorded, but every pastor reports a deep, strong interest in the religious life; many signatures of Decision Day cards, constant accessions and harmony within the church. Is not this the reality?

L. T. R.

From a University Town

MEETINGS

Susquehanna Association held its last meeting with St. Luke's Church, *Elmira*, Rev. H. S. Capron, pastor. Evangelism was discussed in several phases. The sermon was by Rev. P. R. Allen, recently come to *Corning*.

Some of the delegates visited Park Church, and were impressed by the great building with its many departments, anticipating the institutional movement many years before it became generally familiar. The church still feels the abiding influence of that rare and striking personality, Dr. Thomas K. Beecher. A graded Sunday school has long been in operation, with a progressive course of study looking to final graduation. Some pupils removed to other places continue their studies and keep in touch with the home school, that they may pass the final examination and receive the coveted diploma. Park Church, under the present pastorate of Dr. and Mrs. Eastman, stands, as it always has, for freedom of faith. It is to be hoped that some day it will enter into fuller formal fellowship with the denomination, without sacrificing a jot of its liberty. It already stands with us in essential fellowship.

The State Association meets at Binghamton, May 16-18. First Church, though pastorless, is extending cordial invitations. The program includes sermon by Rev. C. N. Thorp of Oswego, an essay by Dr. Cadman of Brooklyn, addresses by President Mackenzie of Hartford Seminary, Dr. N. M. Waters of Brooklyn and Rev. E. A. George of Ithaca. Home Missions will be presented by Dr. Jefferson and Mr. Dawson; Foreign Missions by Dr. Barton and Dr. Hume of India.

IN THE CHURCHES

After two years at Cambridge, N. Y., Rev. Paul R. Allen began his ministry in *Corning* in November under favorable auspices. He has an attractive and forceful personality. He succeeds Rev. N. E. Fuller, during whose pastorate of fourteen years the church grew in membership from twenty-eight to more than 400.

At *Owego*, Rev. C. M. Bartholomew, now in the twelfth year of his pastorate in that church, has been preaching evangelistic sermons during the winter at the evening service, without extra meetings or after meetings. Those who desire the prayers of Christians that they may find Christ have been asked to raise their hands. This simple method, coupled with the faithful efforts of Sunday school teachers, has yielded gratifying results. At the March communion 17 members were received on confession, 10 being baptized. The church and pastor have been deeply moved.

AT THE UNIVERSITY

Rev. James Moffatt, D. D., of the Dundonald Free Church, Scotland, has recently been the guest of Cornell University for two weeks, preaching on two Sundays in the university chapel and delivering several midweek lectures. He lectured on Meredith, and on Church and Creed in Scotland. His remarks upon the present technical distress of the United Free Church were most interesting. He believes that no church should be unalterably bound to a fixed creed.

Congregationalists occupy a prominent place among university preachers at Cornell. Dr. F. E. Clark has recently preached twice, as has Dr. Lyman Abbott. The list includes Dr. Griggs, Dr. Dewey, Dr. Cadman and President Ward of Wells College. Rev. J. H. Twichell is expected in the spring for his annual visit, and the baccalaureate is to be preached by Dr. Jefferson. E. A. G.

From Western New York

The church at *Niagara Falls* observed its semi-centennial March 26, 27. Rev. E. J. Klock, a former pastor, gave an historical address on Sunday, and on Monday occurred the installation by council of Rev. Franklin J. Estabrook, recently of Collinwood, O. In the evening Dr. A. H. Bradford described the distinctive mission of Congregational churches historically considered. His first preaching during one of his student vacations was in this meeting house. The new pastorate opens auspiciously. The substantial stone building is to be modernized and put in first-class condition at an expense of about \$6,000. Niagara Falls is now a city and its industrial interests are attracting many new residents whose religious needs must be cared for.

Rev. I. N. Steelman has resigned his pastorate at *Lakewood*, a suburb of Jamestown beautifully located on Chautauqua Lake. This twelve-year-old church is of considerable importance because of its summer population, drawn largely from Cincinnati, Dayton and other semi-southern cities. Mr. Steelman's departure is much regretted, as he has commended himself by his intellectual gifts, earnestness and practical ability in providing for the debt caused by the erection of the attractive house of worship. After a rest he will be available for another field.

Buffalo churches heard Mr. Dawson March 28, 29, in First Church, which was crowded to the doors at the services. A large number of the local clergy and many of our most efficient church people attended. We are indebted to him for his Biblical, sane and impressive gospel appeals, and are planning for another mission of about ten days next November, if his plans permit.

Congregationalism in the metropolis of western New York is to observe the twenty-fifth anniversary of its beginnings by special services in First Church, Buffalo, May 5 and 7. Prof. G. B. Stevens, D. D., of Yale University, its first pastor, will give an historical address Sunday evening, the pastors of the other city churches will speak in the afternoon and Rev. E. H. Dickinson of North Presbyterian Church will represent the other denominations. The morning service will be devoted to communion and the reception of members. The Pilgrim churches, though late in organizing work in this city, have already made a good beginning and hope for yet larger things in the future. F. S. F.

Syracuse Churches

Danforth Church has added 57 members since Jan. 1, and another class of 15 will soon be received. Nearly all these accessions have been upon confession, and as the result of personal work. There have been no extra services. A Boys' Club of 100 members has recently been organized, the Sunday school has been divided into departments and the Bible Union series has been introduced. A new addition to the building, which has been in process of erection during the past six months, was opened April 9. This addition contains accommodations for a Sunday school of 800, besides reading-room, library and a well-equipped gymnasium. The congregation is now worshipping in the Sunday school rooms, while the auditorium is being completely overhauled and a new front entrance is being erected. The cost of these repairs will be about \$22,000. There is manifest on every hand a spirit of earnest inquiry, and the prospect of even larger gains in the near future seems bright.

The work at *Good Will* Church has taken on new vigor since the coming of Rev. E. D. Gaylord the first of the year. *South Avenue* Church and *Pilgrim* Chapel are growing slowly but steadily. *Plymouth* is still without a pastor, and the pulpit is being supplied by Chancellor Day of the university.

In the departure of Rev. Arthur T. Bailey, to succeed Rev. E. P. Drew at Keene, N. H., *Geddes* Church has lost an earnest and efficient pastor. Mr. Bailey has been in charge of this church nearly five years, during which the church became self-supporting and three times voted him an increase of salary. The church building was thoroughly repaired, a small pipe organ was purchased and a new set of hymn-books installed. Besides these material gains the church membership was increased

from 125 to 150, notwithstanding the fact that a number of names were dropped from its roll. The departure of Mr. Bailey is felt greatly not only by the members of his own church, but by the other Syracuse churches as well. P. F. W.

In Hudson River Association

This association held its annual meeting April 11, 12, and was royally entertained by the *Rensselaer* church. This church, Rev. P. E. Pierce, pastor, has made steady progress, and has organized a vested choir of 46 young people. There have been 31 accessions. During the past winter it has carried through a successful lecture course, hearing Drs. Hillis, Cadman and Waters, and two concerts. Our church in *Albany* unfortunately has been without a pastor since Oct. 1. Rev. C. R. Hagar will begin his pastorate May 1, and much is anticipated from his coming. During this long interval Dr. D. E. Marvin has acceptably filled the pulpit.

Gloversville, so greatly enriched by the nearly thirty-year pastorate of Dr. W. E. Park, rejoices in the auspicious beginning of the new pastorate of Rev. E. R. Evans. The church undertakes the care and maintenance of a down-town mission, on institutional lines. It recently voted to contribute annually to our seven national benevolences.

Saratoga Springs also introduced to the association a recently acquired pastor, Rev. F. L. Ballard. Under his wise leadership, this church, which has suffered from many causes, has shown healthy growth: 23 accessions to its membership in the last few months.

Poughkeepsie lost Rev. W. H. Hopkins last summer, after eight years' faithful service. The church anticipates the coming of a new pastor, Rev. J. S. Penman, in a few weeks. During these months Dr. W. A. Robinson, twelve years pastor at Middletown, N. Y., and previously twenty-one years at Homer, N. Y., has been its acceptable supply. At *Bloomington* Dr. Hathaway, now in his seventy-seventh year and his thirty-ninth of service with this rural community church, maintains the traditions of strong preaching and the affection of a people who will not permit him to resign until the message of translation to the Church Invisible and heavenly comes. It is one of the most notable examples in our denomination.

Newburgh, Rev. E. F. Neilson, has experienced a gracious revival, and at a recent communion 20 members were added. The church has no bell, and, being located on "the Heights," two young men, earnest members of the church and accomplished cornetists, went up into the belfry each night and played several hymn tunes, thus inviting people to the services.

Saugerties reports 14 accessions, debts paid and property improved.

Our new enterprise in *Troy*, Rev. J. B. Lewis, is growing slowly, but with strength. It had 15 accessions the past year.

The new church in *Schenectady* has recently organized as Pilgrim Church, thus severing relations with First Church. Its work is well laid out, and it has made rapid growth. First Church is sifting names and candidates, and hopes to call a man soon. T. B.

Church and Ministerial Record

Calls

ADAMS, ALLISON D., Plainview, Minn., to Waseca. Accepts.
BALDWIN, ALBERT K., Winthrop, Me., to S. Paris.
BAUER, PHILIP E., Stanton, Mich., accepts call to West Ch., Akron, O.
CHRISTIE, GEO. W., Second Ch., Ossipee, N. H., to Berkley, Mass. Accepts, to begin July 1.
DE BENHAM, W. W., to Absarokee, Mont. Accepts.
FOGG, CHAS. G., Long Island, Frenchboro, Me., to Staffordville, Ct. Accepts.
FORTE, GILBERT L., Hartford Sem., to S. Britain, Ct. Accepts, and is at work.
FRAZER, DAVID, Rowley, Mass., to South Main St. Ch., Manchester, N. H. Accepts.
HANCOCK, GEO. H., Cannon and Cannonsburg, Mich., to Eastlake. Accepts.
HERBERT, SHERMAN H., Chicago Sem., to Richmond, Ill., for one year from May 14. Accepts, and will continue his studies at the seminary.
HINDLEY, GEO., Elk River, Minn., to Livingston, Mont. Accepts, and is at work.
JAMES, GEO. W., Plymouth Ch., E. St. Louis, Ill., to First Ch., Wheaton. Accepts.
JONES, J. TWYSON, Ebensburg, Pa., declines call to Johnstown.
LINCOLN, C. ARTHUR, Hartford Sem., accepts call to Manchester, Mass.
PECK, CHAS. H., N. Bennington, Vt., to Hanover, Ct. Accepts.
WEIDMAN, MILO E., Hartford Sem., to Long Pine, Neb. Accepts, to begin July 1.

Ordinations and Installations

BOYNTON, NEHEMIAH, 4 Clinton Ave. Ch., Brooklyn, N. Y., April 25. Sermon, Dr. A. H. Bradford; other parts, Rev. Messrs. S. W. King, W. S. Woolworth and F. B. Makepeace and Drs. N. M. Waters, H. P. Dewey, A. J. Lyman, N. D. Hillis and C. B. McAfee.
ESTABROOK, FRANKLIN J., formerly of Collingwood, O., 4 Niagara Falls, N. Y., March 27

Resignations

BARNES, JOS. A., Helena, Mont.
CHRISTIE, GEO. W., Second Ch., Ossipee, N. H.
DIXON, SARAH A., Tyngsboro, Mass., after eight years' service.
FOGG, CHAS. G., Long Island, Frenchboro, Me.
FRAZER, DAVID, Rowley, Mass., after six years' service.
HARRIS, CHAS. E., Jr., Hyannis and W. Yarmouth, Mass., to take effect June 1.
HEALEY, SULLIVAN S., Missoula, Mont.
OMANS, CHESTER C., Wheatland, Mich.
PRATT, ARTHUR P., Third Ch., Chelsea, Mass.
PUTNAM, HOLDEN A., Hudson, Mich.
TORREY, CHAS. C., Tamworth, N. H.

Personals

BROWN, CHAS. R., First Ch., Oakland, Cal., has been appointed Lyman Beecher lecturer at Yale for next year. His subject will be, *The Social Message of the Modern Pulpit*.
GILBERT, SIMON E., with his wife and daughter, have returned to Chicago after a winter in Mexico and Southern California.
JONES, J. TWYSON, Ebensburg, Pa., has been voted an increase of \$300 in salary.

Waymarks

CAMBRIDGE, NEB., Rev. J. P. Ratzell. Accessions at all communion services but one. Five-minute talks before sermon, one Sunday to children, the next to congregation, on current religious events. Aim is to stimulate interest in church papers and, through them, in religious world. Weekly pledge system for benevolences adopted. Voted to prepare to build new edifice. Individual communion set given in memory of Mrs. John Rankin.
DETROIT, MINN., *Brewster*, Dr. M. H. Wallace. Mortgage of \$5,000 burned. Building committee of five appointed to receive subscriptions toward \$20,000 church. Pastor's salary advanced \$200.
SALISBURY, CT., Rev. J. C. Goddard. Raised for all purposes \$5,171, of which \$1,230 was for benevolence. In commemoration of the twentieth anniversary of the pastor's installation, parsonage painted and spacious veranda built, greatly beautifying the property.
SARATOGA SPRINGS, N. Y., Rev. F. L. Bullard. Home department, Men's Club and Junior Whatsoever Circle organized; church for first time closed year without deficit; biographical and historical series of sermons prove attractive and inspiring; attendance doubled and contributions increased 50%.
SIERRAVILLE, CAL., Rev. W. D. Kidd. California's largest Congregational parish is in the Sierra Nevada Mountains, most of it at an elevation of over 5,000 feet. It is 40 miles long and about 30 wide, containing nearly 1,000 souls. During the year just closed the missionary held 263 services, officiated at 14 funerals, three weddings and made 552 pastoral calls. This required driving 3,822 miles. Improvements to church properties include buying a bell for the Beckwith church and building a belfry and vestibule at Sierraville. Both Sunday schools have largely increased in numbers the past year.
WENHAM, MASS., Rev. W. S. Eaton. Y. P. S. C. E. organized, which holds a half-hour service just before the regular Sunday evening meeting; Boys' Club for social, intellectual and moral improvement formed; new piano purchased for chapel, its cost easily met by subscriptions; voted unanimously to add \$100 to the pastor's salary; committee appointed to select site for new parsonage.

Material Gain

BOULDER, COL., Dr. H. H. Walker. Old church property sold to city for \$2,750 for Carnegie Library. This cancels debt on parsonage and other bills and leaves \$500 to add to \$20,000 already in hand toward new house of worship.
CLAREMONT, CAL., *Pomona Coll. Ch.*, under the leadership of its pastor, Dr. Henry Kingman, has just raised over \$10,000 to erect a suitable church. The college church is really a church for the entire village, as there is no other in the place. It must build, not only to meet the needs of the community, but have room for the students as well. With a \$5,000 loan hoped for from the Building Society, it plans to erect a church building equal to its work.
EVANSVILLE, WIS., Rev. E. A. Ralph. Church debt of \$4,000 raised by subscription.
EVERETT, MASS., *First*, Rev. W. I. Sweet. Easter offering of \$1,000 for a chapel for its Tileston Street Mission, which the church has supported for ten years. Quite a number have been brought into the church during the winter through special work of the pastor and the mission workers from that vicinity.

Gifts

JERSEY CITY, N. J., *First*, Rev. J. L. Scudder. From Mr. Joseph Milbank, besides \$150,000 already given to erect People's Palace, \$100,000 for enlargement.
SALEM, MASS.—At the union Easter concert of the Salem Congregational Sunday schools in Tabernacle Ch., the offering taken for the Babies' Summer Hospital on Baker's Island amounted to nearly \$50.
SYRACUSE, N. Y., *Good Will*, Rev. E. D. Gaylord. Easter offering of church and Sunday school toward church debt, over \$425, largest single offering in history of church.

Suggestive Methods and Features

BURLINGTON, WIS.—Rev. R. B. Blyth invited over 100 non-churchgoers for a social evening in the church parlors. Thirty-three came and enjoyed it. A similar meeting a week later had larger attendance.
CANANDAIGUA, N. Y., Rev. L. T. Reed. Manual training classes, including bench work, mechanical drawing and knife work, with a membership of 60, have been maintained since February by the generous interest of church members.
CRARY, N. D., Rev. Alex. Douglas. The devotional exercises at prayer meeting are supplemented by a study of the Life of Christ, using Stevens and Burton's *Harmony of the Gospels* as textbook. Unexpected interest has been aroused. Work has been taken up in one outstation and another is about to be occupied.
DARLINGTON, WIS., Rev. T. J. Brown. Sunday school orchestra of boys, including cornets, trombone and flageolets. Young people's chorus for evening service.
LOWELL, MASS., *Eliot*, Rev. E. V. Bigelow. Miss Martha S. Colburn assists the pastor for a few weeks in meeting the members of the Sunday school. Her visits at Methuen, Lawrence and other points in the conference have been heartily appreciated.—The church carpet is being made into souvenir rugs, which any member can secure, at about 20 cents per square foot, in desired dimensions.
MT. VERNON, N. Y., Rev. W. B. Allis. Sunday evening straight talks to people in religious doubt. Unsigned, written questions stating one's religious perplexity answered at close of each address or at a stated later date. No question refused which bears the marks of honesty and fairness.
PEORIA, ILL., Rev. John Faville. Koehne lectures on *The Reasonableness of Christianity*, under auspices of Men's Club. Admission free, with honor collection for expenses near end of course.

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New Jersey Association

This association is strategically located between North and South. It covers New Jersey, eastern Pennsylvania, Maryland, the District of Columbia, and is advancing over Virginia. Its newest churches are Begonia, in central Virginia, Manassquan, in southern New Jersey, and Union Hill (Weehawken), in northern New Jersey. Total additions during the past year have been 1,041, with a net gain of 305.

The recent meeting was held April 27, 28, at Upper Montclair, with Christian Union Church, Dr. R. C. Davey, pastor. Dr. Oliver Huckel was moderator. The unfortunate lack of prayer in the modern Christian home was emphasized in a discussion of that subject, in which Rev. G. P. Eastman and Rev. G. H. Hanscom led. Dr. David J. Burrell of the Marble Collegiate Reformed Church, New York city, spoke on the Problem of the Kingdom and Its Essential Factors, emphasizing his very conservative views as to Bible interpretation. Dr. F. W. Baldwin, in the annual sermon, urged large liberty of interpretation of the Bible and of all religious beliefs. Dr. Farnsworth, hale after fifty years' foreign missionary service, assisted in administering the Lord's Supper.

The address of Dr. Thomas Hall of Union Seminary on The Church and the Social Hope was of particular interest. Dr. Hall expressed strong convictions against the present social order, and was especially vehement against the ordinary courts of justice, whose "spirit to convict" he declared to lack the higher remedial purpose.

Under the head of Short Excursions into Many Fields under Expert Guides, there were ringing appeals for the work of the Home Missionary Society, the Ministerial Relief, Education and the A. M. A., by Brothers C. A. Jones, L. I. Taylor, E. S. Tead and C. J. Ryder, respectively. Dr. A. H. Bradford conducted a conference on Sunday Schools and Young People's Work, in which there was special emphasis on normal classes for the training of Sunday school teachers. In speaking of young people's work, Dr. Scudder of Jersey City reported an additional gift of \$100,000 for the People's Palace in that city. In the afternoon Dr. Bradford spoke of the marvelous progression of Japan. The association was brought to an impressive close by the address of Edward Howard Griggs, who kindly gave his favorite lecture on St. Francis of Assisi.

While there was no formal discussion of the question of the American Board's acceptance of the \$100,000 gift from Mr. Rockefeller, there was much private talk on the subject, and resolutions were about to be presented which would have brought the question before the conference. It was thought, however, that there ought to be more thorough discussion of the whole Ethics of Wealth than could be given it just now, and the resolutions were pocketed, with the purpose to arrange for a thorough discussion of the question at the next meeting.

H. P.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 8, 10.30 A. M. Prof. John Duxbury of the Theological Seminary in Manchester, Eng., will give a recital of the Book of Job.

UNION MEETING BERKSHIRE NORTH AND SOUTH CONFERENCES, First Church, Pittsfield, Mass., May 9, 10 A. M.

WORCESTER CENTRAL CONFERENCE, W. Boylston, Mass., May 9.

WORCESTER NORTH CONFERENCE, Petersham, Mass., May 10.

ANDOVER AND WOBURN BRANCH W. B. M., semiannual meeting, Dracut, May 11, 10.30 A. M. Basket lunch.

WOMAN'S BOARD OF MISSIONS, Pilgrim Hall, meetings every Friday, 11 A. M.

SATURDAY AFTERNOON BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Leader, Rev. W. T. McElveen.

Deaths

ABBOTT—In Andover, Mass., April 28, Sarah French Abbott, widow of Rev. Sereno T. Abbott, aged 84 yrs., 11 mos., 3 days.

COBB—In Newton, Mass., April 19, William E. Cobb, aged 60 yrs.

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[Adv.]

PRIDE—In Boston, April 22, Mrs. Charlotte R. Pride, wife of Rev. Edward W. Pride of Andover, aged 58 yrs.

DEACON JOEL GREER STIMSON

Mr. Stimson, who died at his home in Norwich, Vt., on the 24th inst., was born of Christian parentage in Greensboro, Vt., July 23, 1812. For about thirty years he was a general merchant in Waterbury, and from 1868 to 1901 a wholesale flour dealer in Norwich. He was always an active Christian, useful in the work of church and Sunday school and served terms as deacon in the churches at Waterbury and Hartford, Vt. For over a quarter of a century he was a member of the State Convention of Congregational Churches as treasurer of its Fairbanks Fund for ministerial relief. From the beginning of his mercantile career he administered his estate year by year, in accordance with the terms of a private religious covenant, by generous donations to various channels of Christian beneficence. His first marriage in 1838 was to Juliet Walker of Stratford, who was survived by one son, lately deceased. In 1848 he married Cynthia R. Stone of Cabot, a sister of the late Rev. Messrs John F. Levi H. James P. and Harvey M. Stone, who survives with four children, one of whom is a missionary of the American Board.

MRS. FANNIE J. TERRY STORRS

After an illness of nine weeks, Mrs. Fannie J. Terry, widow of the late Rev. S. D. Storrs, died at her home, Topeka, Kan., April 8.

Mrs. Storrs was born in Riverhead in 1830, and was educated in two of the first seminaries for girls—in New Haven and Syracuse, N. Y. She came as a bride to Kansas in 1857; her husband was one of the four men who composed the famous Kansas-Andover Band.

In the important and troublous years which followed for Kansas both Mr. and Mrs. Storrs were prominent. Never neglecting her home and children, Mrs. Storrs was yet of great assistance to her husband in his missionary labors throughout the state. In later years she organized the first Woman's Home Missionary Society of Kansas and was president thereof for over twenty years; through her efforts branches were formed throughout the state. She was keenly interested in everything which pertained to the moral welfare of her country, and by her personal influence large sums have been contributed for educational and religious purposes in Kansas and throughout the world.

For the last sixteen years she has been identified with the Central Church, Topeka, of which she was a charter member. Here the influence of her rich Christian personality was strongly felt, and her life gave constant inspiration. Keen intellectual powers and constant reading kept her ever informed of the progress of events the world over, specially the growth of the Master's kingdom.

A simple burial service at the home on April 10 was followed by a memorial at the regular Thursday evening prayer meeting, led by her pastor, Rev. Charles M. Sheldon. Her entrance into the Life Eternal was solemnized with just the spirit that she would have wished, that of joyful Christian faith; a number of her friends told of her life of loving service and the counsel and judgment which will be so sincerely missed.

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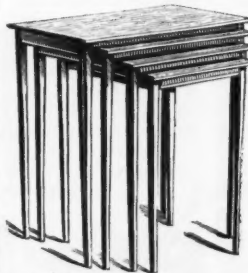
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In and Around Boston

Dr. Thomas's Thirtieth Anniversary

Harvard Church at Brookline five years ago celebrated in an elaborate way the quarter-centennial of Dr. Thomas's pastorate, and now that the thirtieth milestone has come the church has signified with somewhat less outward parade but with no less marked sincerity its appreciation of its pastor. To his formal communication asking his diaconate and prudential committee whether it was not a fitting time to retire, a unanimous "no" was returned and these words were added which must have been gratifying to the recipient:

We gladly testify to our love for and confidence in him, and to our belief that never has he exercised more vigorous power and right thinking in his great office as a preacher of the gospel. We appreciate the confidence he has bestowed upon us by calling upon us for advice at this time. We assure him of our reconsecration to the work and life of Harvard Church, and that we will do the best we can to sustain him as our leader in this part of God's kingdom.

Last Sunday Dr. Thomas preached an anniversary sermon on the duty of a minister, ending with these words:

I am here today to testify that a man of independent mind can stand before a New England congregation for thirty years in succession and utter his whole soul to them; keep nothing back, speak sometimes most unpalatable truths, yet, if he speaks it in love, they will esteem him all the more, and when they see a fair chance to release themselves, the whole official body of church and parish will, by kindest resolutions, block his way. No higher testimonial could be given to any people.

The Sunday school made quite a demonstration, the younger pupils bringing baskets of flowers and the school as a whole presenting him with a loving cup. Vigorous of body and mind, Dr. Thomas seems adequate for another long stretch of fruitful labor, and doubtless will find his people ready to continue with him as long as he cares to serve them.

An Ecclesiastical Union in Chelsea

The consolidation of the First and Third Churches, to authorize which the Massachusetts legislature recently passed an act, seems likely to be consummated soon. April 27, First Church voted, 85 to 65, in favor of the union. Rev. A. P. Pratt, pastor of Third Church, resigned in order to leave the church free to act, and it probably will vote to consolidate at a meeting called for May 8.

Young Men's Congregational Club

The annual meeting for hearing reports and electing officers for the coming year was held at the Copley Square Hotel, April 26. An excellent financial condition exists, and the membership has increased about fifty per cent., the present enrollment amounting to about one hundred and fifty members. Credit for this decided brace in the life of the club is due to its retiring president, Mr. George M. Butler, and to the committee on membership, whose chairman, Mr. Willis C. Goss, was elected president for next year; Sec. I. T. Ripley and Treas. E. F. Lord were re-elected.

The Present Religious Outlook in Scotland

With this topic, it is not strange that Rev. John Urquhart of Edinburgh, being a minister of the Wee Free Church, could see little promise. To the Boston ministers last Monday he deplored the prevalence of Broad Churchism

and Higher Criticism, warmly defended the principles of the Established Church and explained the position of the Wee Frees. These, he says, had no idea of appealing to the law to secure church property. Had the United Free Church left them alone, there would have been no law case. The Wee Frees entered the courts not as initiators of litigation, but as defendants. They did not, as is claimed, insist upon all the property, but were willing to take such share as they had a right to. The House of Lords decided that they had a right to the whole, and the speaker did not believe it would be possible to set aside that decision. Mr. Urquhart's effective address was brightened by an occasional flash of dry humor.

Better Schools Ahead

Governor Douglas has signed the law just passed by the legislature abolishing the present cumbrous board of twenty-four men and women who have dealt with Boston's school affairs of recent years, and substituting therefor an elective board of five. The reformers who pressed this matter favored an appointive board, but were quite content with a victory giving an elective but smaller body. Racial, religious and political jealousies have entered into Boston's recent school history to the injury of its schools and their decline in rank. This new law concentrates power and responsibility, and will invite a higher grade of servants and protectors of the children from among the citizens.

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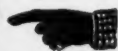
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Ordination and Dedication at Winthrop, Me.

A council met in Winthrop, April 5, to ordain Mr. A. K. Baldwin and to dedicate the new house of worship. Mr. Baldwin was a Free Baptist until he began to supply this church when he united with it. For eight years he has been supplying churches while securing his education. In Winthrop he has been eminently successful with young people and has led in the erection of a much needed house of worship. At the ordination service in the afternoon Rev. C. A. Wight preached.

The new building, the fourth to be occupied by the church, is in the center of the town, on the site of the chapel built eleven years ago. The auditorium will seat about 250 people. It contains the organ, pulpit, chairs and chandeliers from the old church on the hill. The rest of the furnishings are new and modern. It is handsomely frescoed and is beautified by six memorial windows. Lately the ancient meeting house, which had served the parish for seventy-nine years and was so difficult to heat that it could be used only in summer, was sold, and other funds were secured—making possible the erection of this smaller and more conveniently located church.

In the evening the church was crowded for the dedication service. The newly ordained pastor presided. Rev. H. A. Jump preached eloquently on *The Church of the Common Man*. Secretary Harbutt offered the prayer of dedication and Rev. E. L. Marsh gave an address on *Normal Evangelism in the Modern Church*.

The Winthrop Church, the second of any denomination to be organized in this region, comprising five counties, began in 1776, with seven members. Rev. David Thurston, once president of the American Missionary Association, served it forty-four years, during which 327 members were added. The Sunday school organized by him in 1808 is said to be the oldest in Maine. The society is 129 years old and the church has eighty-five members.

E. L. M.

Montana Sunshine

Any "real boy" with his little "real diary" will certainly indicate most days to be "brite and fair" in this state of sunshine and ozone. Would that the record of the churches were as uniformly clear and hopeful! But alas! the sad state of the home missionary treasury cuts many a struggling society to the quick. Thus a certain pastor is not alone in finding that churches "wish to pay \$1,000 salary for a \$2,000 man." Where only three of our churches are self-supporting, the financial stringency must bring much distress and also loss to the work. However, it is hoped that a wave of prosperity returning to the national society in the coming year will be followed by a forward movement for Christ in Montana.

With much regret, *Red Lodge* parted with Rev. W. H. Watson after a pastorate of thirteen and one-half years. To a shifting ministry with its waste and confusion his staying qualities should commend themselves. While *Red Lodge* has changed from a wild mining camp to an orderly thriving community, he has moved the church from a shack to a substantial structure, and has united more couples in marriage than any other minister in Carbon County. A wide and affectionate circle of friends wish him and his family Godspeed.

Billings has enjoyed the unique distinction to be quarantined from the outside world for a month through an epidemic of smallpox. Happily, both disease and fear have subsided, and Rev. Arthur Miles resumes those sledgehammer blows against sin and indifference which in 1904 fashioned out some fifty-five additions to his membership. Recently organized churches of other denominations seem to have the same effect upon Congregationalism in this city that the prophet's hunger produced upon the widow's pot of oil.

The State Association at its last meeting enjoyed the gracious hospitality of Mrs. Alice S. N. Barnes and her people in *Columbus*. With the neat stone church and new parsonage, the forces of love and righteousness continue to be well "manned" by this noble and capable lady.

Laurel and a considerable remainder of Montana enjoy the ministrations of their energetic "Pope." Since the resignation of Rev. J. A. Barnes, *Helena* has been supplied by Rev. S. S. Healey, late of *Missoula*. At *Livingston* Dr. Hindley ministers acceptably. Rev. E. A. Cook and Rev. W. W. de Benham have begun work at *Big Timber* and at *Absarokes*.

First Church at *Missoula* still has a "name to live" and we hope will prove true to the name. At present pastorless, a little handful of people are struggling even to exist until the church shall en-

ter its rightful heritage. The only English church on the South side of a rapidly growing city, in the better residence district, near the State University, here is a field which has possibilities of prosperity and enlarging influence. Meanwhile, the sturdy *Swedish* church thrives and does good work.

With depressed business conditions in *Great Falls* the past year, the spiritual work could hardly progress as rapidly as in the previous season. However, despite the difficulties that business discouragement brings, our church advanced to self-support with a gain to the national society of \$400 for the year, and all its departments are in perfect financial condition. A beautiful new pulpit, individual communion set, and a stereopticon are recent additions to its equipment for worship. With a net gain of ten members, larger congregations, increased attendance and interest at prayer meetings, the spiritual tone has deepened. A new lot has been paid for, and with the Bible school crowding the present building, a new house of worship is imperatively demanded.

C. F.

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With rude, unfeeling jest.
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Don't take it with a sneer.

Speak kindly to the millionaire;
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And feel the sun and breathe the air
And keep his coin or give.
You may be rich yourself, you see,
Before your life is through.
Speak kindly, and remember he
Is human, just like you.

—Washington Star.

Conversion is now, as ever, the soul's earnest and solemn journey from "the far country" back to the peace and fullness of the Father's open house; it is still the spirit of man, recognizing the perpetual call of God, and sometime answering that call in loving obedience; it is still the joyous meeting of the two sublimest realities in the universe—the soul of man with the heart of God; it is still the cry of human need, thrown in faith to the heavens, uttering the words, "My Father"; it is still the voice of the Eternal in reply, "My child."—Rev. George C. De Mott.



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I NEED ONE

Among the Seminaries

PACIFIC

A prosperous and fruitful year closed April 11. Six young men were graduated, receiving the degree of Bachelor of Divinity, Messrs. John Van Nelee Bandy, Charles Melvin De Bois, Spencer Cone Garrison, Yehachi Horiye, Hosmer McKoon and Jacob Spoolman. The anniversary address, by Rev. Arthur H. Briggs, D. D., of Newark, Cal., was a vigorous and pointed arraignment of modern Protestant Ecclesiasticism. In his address to the class President McLean spoke wisely and lovingly. After the exercises a reception was given by President and Mrs. McLean. On Monday evening Sec. Marion Lawrence gave a pungent address to students and Sunday school workers on The Sunday School in the Twentieth Century.

These lecturers for the Federate Summer School of Theology, which opens July 24, have been announced: President King of Oberlin, Prof. Graham Taylor of Chicago, Professor Calhoun of Lexington, Ky., President McIntosh of San Francisco Seminary and Professor Nash of Pacific Seminary. The next seminary year begins Aug. 15. J. W. B.

YALE

Divinity school lectures have been timely and practical. Dr. H. A. Stimson gave four on The Church in Modern Life. Sec. H. W. Hicks delivered two lectures on The Cultivation of the Missionary Spirit in the Church. The Conquest of Mohammedanism through Christian Education was treated by Dr. D. Stuart Dodge.

The seminary deeply regrets the resignation of Dean Sanders, whose relations alike to the school and to the students have proved cordial and beneficial. Both as dean and professor, Dr. Sanders will be remembered with sincere affection; and, while congratulating the Congregational Sunday School and Publishing Society upon its new executive head, we hope that his connection with Yale will continue to be close. G. H. D.

BANGOR

Dr. G. Glenn Atkins of Burlington, Vt., will give the Samuel Harris course of lectures May 8-12. The legislature at its last session empowered the seminary trustees to confer degrees in Divinity. The degree of Bachelor of Divinity will be conferred upon those graduating whose attainments justify it. The anniversary of the seminary will occur June 7. M. A. H.

Consolidation with Methodist Protestants

In accordance with letter missive issued by the First Congregational Church of Allegheny, Pa., a council convened in said church April 20. Deacon David Howells of Kane was chosen moderator, and Rev. William F. Slade, Braddock, scribe. Nineteen churches were represented, and the following resolutions were adopted:

Whereas, Certain local difficulties have brought about conditions in the First Congregational Church of Allegheny, Pa., seeming to make it expedient for the members of this church to further the interests of the kingdom of God in this locality by carrying out the proposition of church unity;

And whereas, This accords with the policy of the Triennial National Council of the Congregational Churches, and is in harmony with recent recommendations of other ecclesiastical bodies, therefore be it resolved:

1. That the council hereby advises a union of the said church with the Methodist Protestant church of this vicinity at as early a date as is consistent with all the interests at issue, and upon such terms and conditions as may be decided upon subservient to the best interests of the united churches; and that we advise the sale of the property of the said church; and that the proceeds, after liquidating all obligations, shall be applied to the strengthening of the Congregational churches in western Pennsylvania.

2. That we hereby express our sympathy with the members of this church, and also testify to the fidelity and efficiency of Rev. L. H. Ruge under the trying circumstances of the situation.

REV. C. A. JONES of Philadelphia, } Committee.
REV. P. W. SINKS of Ridgway, }
COL. LEWIS WALKER of Meadville, }
WILLIAM F. SLADE, Scribe.



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Easter Offerings in Connecticut

This year Holy Week services have in many cases taken an evangelistic tone. In *Winsted* churches of all denominations held union services. Miss Grace Edwards, acting pastor at Nepaug for a year and now in the Hartford School of Pedagogy, assisted the pastor at *New Hartford*, and the church was quickened. At *Norfolk* the pastor, with the aid of neighboring ministers, held a daily service, with the general theme, Holy Rites. The week culminated in a communion service at Easter when fifteen young people were received on confession.

Some substantial memorials were announced in Connecticut churches on Easter Sunday. A memorial tablet was presented to the Second Church, *Winsted*, in memory of Charles B. Holmes, nineteen years a deacon and prominent in all good things in church and community. The tablet is three feet by six, of green serpentine marble, inlaid with favrile glass, and is the gift of his daughter, Mrs. Gall Borden Munsill and her husband.

The wife and children of Francis B. Cooley have given to Center Church, *Hartford*, \$100,000 to build a parish house in memory of Francis B. Cooley, member of its congregation more than forty years and chairman of the committee that called Dr. Walker, Dr. Lamson and the present pastor, Rev. R. H. Potter. One of Mr. Cooley's daughters is wife of Prof. M. W. Jacobus of the seminary. This is one of the largest public gifts ever made in Hartford.

New Britain First is to have a new parish house, \$15,000 of the needed \$25,000 having been subscribed. Work will be begun this present season. At *Haddam* a memorial tablet will be unveiled, June 8, to David Brainerd, missionary to the Indians, near the site of his birthplace. President Warfield of Lafayette College will make the principal address. T. C. R.

In Franklin County, Mass.

The Rockefeller gift was the battle-ground for amicable antagonists at the Franklin County Conference at Wendell, April 26. This compromise resolution was adopted:

"That while the recent action of the Prudential Committee of the American Board with reference to the Rockefeller gift does not meet the approval of all the members of our churches, yet the Franklin Conference desires to express its entire confidence in the work of the American Board, and to pledge to it its continued support and sympathy, and hearty co-operation in its work."

Dr. Lyman Whiting of East Chatham, a striking figure at Franklin meetings, is a picturesque refutation of "Oslerism." Ordained thirty-one years before any other Congregational minister now in active service in the county, he has been in the ministry five years longer than the combined present pastorates of all the Congregational ministers in the county except three.

There are notes of progress about our hills. *Milfers Falls* finds a half-hour for social intercourse and singing after the evening service, and *Turners Falls* a surplused choir of girls, to be attractive features. The Sunday schools of the county report eleven home departments, the largest number yet. Two new Endeavor Societies have been formed during the year, at *Greenfield* Second and at *Montague*, while *Barnardston* and *Warwick* are planning to organize new societies soon. *Deerfield* and *Sunderland* Endeavor Societies are raising money for mission school pupils. *Shelburne Falls* has been holding a series of Monday evening meetings for young people, at the parsonage. Games and light refreshments are followed by talks by the pastor on such topics as What we ought to know; What we ought to be; What we ought to do. Benevolent offerings in the county are the largest for eighteen years.

Greenfield Second has raised \$500 to pay the expenses of a deaconess, the first instance of the kind in the county. E. K. T.

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A Union Missionary Meeting

Two years ago a meeting was held in Pittsburgh to consider the question of the possible organic union of the Methodist Protestants, United Brethren and Congregationalists. Since then the national assemblies of two of the three denominations have favored union. On April 11 a local union meeting was held at Pittsburgh, the subject of which was Missions. About 250 persons gathered in the Second Methodist Protestant Church. The majority present were perhaps Methodist Protestants, but there was a large contingent of United Brethren and a fair number of Congregationalists. A representative of each denomination presided at one session. The Congregational speakers were: Drs. Gladden, G. B. Newton and R. A. Hume.

Over and over the desire was expressed that there should be not only a federation of the denominations, but organic union. Dr. G. B. Newton, pastor of the Fifth Avenue Congregational Church of Pittsburgh, a fervent Welshman, saw no reason why his church and the Methodist Protestant in which the meeting was held might not soon have organic union; that he would personally be ready to seek another field, and let the Methodist Protestant pastor become the pastor of the united church, or that they might together serve that church. The Methodist Protestant pastor, Mr. Barnes, took the same position, and believed that his people would be ready for the same step, if it should prove wise. At the close of the second session the body unanimously expressed its desire for organic union of the three ecclesiastical bodies.

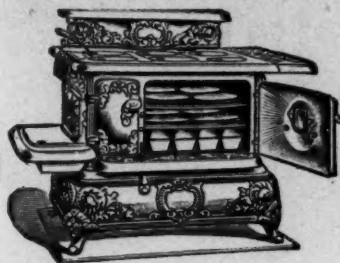
Dr. Gladden spoke on the Training of the Missionary. Dr. Hume expressed the satisfaction of Congregationalists and of missionaries at the prospect of union, and gave an account of the missionary work of the American Board in general and of the Marathi Mission in particular. Dr. W. M. Bell told something of the missionary work of the United Brethren. The missionary society of that denomination was organized in 1833. Their oldest mission in Liberia was taken over from the American Missionary Association. In 1895 they opened missionary work in Japan, and Dr. Bell expressed the hope that soon in Japan the three missions of the Congregationalists, the Methodist Protestants and the United Brethren might be in every respect organically united and work together. H.

Biographical

REV. PAUL E. BOURNE

Rev. Paul Ewer Bourne died at his home in Kensington, N. H., after a brief illness with a complicated case of grippe April 16. On the preceding Sabbath he officiated at three services, was stricken the next day and on the following Sabbath evening entered into rest. He was born in Waquoit, Falmouth, Mass., April 21, 1856, was ordained at Hillsboro Center, N. H., where he was acting pastor 1887-93, the last three years also supplying at Bradford. His next pastorate was Pembroke, N. H., 1893-1904, going thence to Kensington in January of the present year. Mr. Bourne was quiet in manner, studious in habit, in sympathy with every good cause, ever ready to minister to those in need. His preaching was largely expository, unfolding the Bible teachings with luminous illustrations. He is survived by his wife, two sons, one a sophomore at Dartmouth, an aged father and four brothers. Rev. George H. Dunlap of East Concord conducted the funeral services, and the burial was at Kensington. N. F. C.

God takes every man into partnership with him who undertakes productive toll.—James B. Potter.



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